

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., March 29, 1923

NEW SERIES
VOLUME XXV, No. 12

Secular newspapers, even the great metropolitan dailies, are waking up to the fact that there are people among their readers who want something better than the nauseating mass of crime and scandal, which occupies their front and many other pages. To meet this demand the papers are publishing many articles on religious subjects and the work of the church. They are also realizing that news about the churches and their work is interesting to many people, and they are giving much more space to such matters. This is very encouraging. It will have a good effect in furnishing the best kind of reading to the readers of the dailies, and it will have its reflex influence on the papers themselves. As their reporters and editors become more interested in that which is good, they will feel less desire to publish that which is evil.—Ex.

Dr. R. A. Meek is editor of the Southern Methodist published in Memphis, and is making a vigorous fight against rationalism, especially in the Methodist church, and for the evangelical faith. It will astonish anybody, who takes the trouble to examine into the matter, to see how the cancer of infidelity has eaten into many churches and preachers. The Southern Methodist is an able independent paper and its fight for the faith comes none too soon, for we have seen by reading many Methodist exchanges that a number of their leaders have gone over, bag and baggage to the modernists.

At the Convention in Columbus, Brother J. E. Byrd, our Sunday School Secretary, was presented with a check to cover the expenses of a trip to the Baptist World Alliance at Stockholm in July. This is a proper tribute to one who deserves it all at the hands of our people in Mississippi whose cause he has faithfully and sacrificially served for many years. He will greatly enjoy it and will come back, we trust, built up in health and better equipped for work.

A negro farm hand whose name is not given in the dispatches saved a fast passenger train from wrecking in a washout above Durant last week. He heard the rush of waters while asleep in his cabin and hurried out in the darkness to lag the train down. He is being recommended for a Carnegie medal.

Shreveport Baptists are agitating the question of establishing there a college for girls. There is no Baptist college for girls in Louisiana. The field and the occasion seem ripe.

The next Sunday School and B. Y. P. U. Convention will be held in Jackson in 1924. Mr. R. Strickland was reelected president.

Dr. A. J. Hackett, who recently passed away, began his ministry as pastor of Bethel Church (Black Jack) in Yazoo county.

Rev. W. O. Mann of Crichton, Ala., could be cured for a meeting or possibly for permanent work in Mississippi.

April first is a good time to fool the devil and who consort with him by paying your pledge the Campaign.

MATERIAL FOR A SPECIAL SERMON

Pastors who wish to preach on "Girls and Their Perils" can obtain valuable material by writing to the American Civic Reform Union, 501-4 Caxton Bldg., Cleveland, O. This data consists of facts, figures, and illustrative incidents, based on first hand experiences in dealing with unfortunate girls. Rev. A. S. Gregg, the superintendent, says this special sermon material will be sent without charge to any pastor, evangelist, or public speaker on request.

"A Reader" asks the question as to whether a Baptist Church is orthodox in allowing a person from Christian Church, probably meaning Campbellite, to unite with the church without being baptized, and whether one so received is in full fellowship, entitled to the Lord's Supper and has a voice in the church government. The Baptist churches in Mississippi and generally throughout the south are not so in the habit of receiving members. Baptism is not simply an immersion, but it is an immersion with a special purpose and meaning attached. The purpose is to express faith in the resurrection of Jesus, to announce ones own death to sin and resurrection to a new life in Christ. This is easily shown from the scripture and yet no other church baptizes a candidate with this significance except a Baptist church. And wherever an immersion is performed that does not have this significance it is not Christian baptism. This purpose must not simply be latent in the heart of the one baptized; it is a public proclamation of this faith and fact, for that specific purpose. It also expresses our faith in the final resurrection of the body. Other churches do not immerse for this cause and so they do not perform a Christian baptism. If a Baptist Church has in its membership any one who was immersed into a church of another denomination, this church has an unbaptized member. Such a person has no right to any privilege of church membership until baptized.

The secular press reports it as a "good sign" when the infant son of Princess Mary in England was "christened" the other day, that he cried lustily all the time. We'll say it was; a sign of good sense and spiritual intuition to make vigorous protest against such a performance. But we understand they usually do.

Dr. John E. White is quoted in the newspapers as saying that "If Dr. Percy Stickney Grant had remained a Baptist as he started out and as most of the Episcopalians wish he had, he never would have been heard of as a great heretic."—Index.

Information comes through the secular press that Pastor J. F. Tull of New Albany will go to Arkansas to be Secretary of the Baptist Education work. We regret to hear of his leaving Mississippi and hope the report is incorrect.

Reports come to this office that some of the churches are planning to send their pastors to the Baptist World Alliance in Stockholm. We hope it will spread and the contagion may break out early.

May this poor scribe recommend to our General Secretaries in the Southern Baptist Convention that in preparing their reports to be presented to the next Convention, meeting in Kansas City that they study to be brief. Not only are they not allowed to read these lengthy reports, but it would not be missing the mark much to say that nobody ever reads them. They are simply embalmed in the minutes like old Tutankhamen, and that's the last of them till some historian in a far off era digs them out. An effort was made to get the women to read them by putting them in a mission study book, but even the women we have known have rebelled. Cut them down or the folks will cut them out.

Evangelist J. B. DeGarmo is with Pastor S. G. Pope in a meeting at Belzoni. He has two dates open for meetings, namely May 20 to June 3 and June 17 to July 1st. He was recently in a meeting in Gatlin, Ky., in which over 70, mostly men, were added to the church. He may be addressed at 1612 E. Moreland, Memphis, Tenn.

Capital News Service is a sheet emanating from Washington which is supposed to be news, but in reality is for the purpose of propaganda. From a rather frequent reading of it we judge it has a strongly Jewish liberal color to it. At least that is about the grade of its morals and religion.

Secretaries Hughes and Hoover of the U. S. Departments of State and Commerce believe that it is impossible to help Russia by recognizing the Soviet government. And they are right. Nothing can help the Russians but a return to sanity and a government that recognizes its obligation to pay its debts, the right of private ownership of property and the necessity for personal initiative. Things have gone from bad to worse in Russia since the bolshevist regime began and will continue to do so until the people throw off this incubus.

Henry Ford is said to have bought 120,000 acres of undeveloped coal land in Kentucky for three or four million dollars. The coal will be used twice, it is said; once for production of gas in industry and again for domestic purposes.

One brother writes complaining that his pastor is not paying his Campaign pledge. Jesus said of the good shepherd: "When he hath put forth all his own, he goeth before them and the sheep follow him."

The moonshiners who killed two deputy sheriffs near Franklinton, La. a few weeks ago have already been sentenced to hang. Speedy execution is a sure prevention of crime.

Executive Committee of Southern Baptist Convention met in Atlanta March 21st. This was preparatory to the meeting in Kansas City in May.

Pastor J. R. Hobbs will be sent to the Baptist World Alliance in Stockholm by his church in Birmingham.

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TINKERS AND TINKERING

By George W. McDaniel, D.D.

Santa Claus brought me a watch when I was six years old. Childlike, I was up early that morning and emptied my stocking on the hearth of that happy country house. The watch interested me most of all the contents. While my parents lay in bed I opened the back of the watch, inspected its mechanism and took out the wheels and springs, one by one, much to my amusement and delight. I then tried to put them back, but with no success. To my dismay I found I had ruined my watch. It was no longer useful or beautiful. My parents, on discovering what the boy had done, lamented my folly but even they could not put together the watch again.

The tinkering of some preachers with the Scriptures is fraught with the same folly. One lectured in my city recently. He took the great fish out of the book of Jonah and divided Isaiah into parts separated by one hundred and fifty years. He appeared as guileless as a child. When one from the audience asked him how he explained Jesus' reference to Jonah and the whale he blandly replied: "I don't think Jesus ever said it." I could not but think of Browning's lines:

"Four so styled great men,
If you accept one truth, as truth is found,
Try their skill at tinkering?"

The ministerial tinkers err when they think that what they do is either ornamental or practical. They mar the beauty of the Bible. No arrangement of the Scriptures by man is so charming as that of the Bible as we have it in the accepted versions. The book as it has come down to us has an unrivalled fascination for the masses. Expurgated editions never have had, and never will have, a wide reading.

Neither is the work of these tinkers practical. They assume a knowledge which is arrogance. They serve a diet which is unpalatable. The common people will not order such dishes, nor will they eat them when served gratuitously. Visit the regular services in the churches where these tinkers tinker and see for yourself. The New York Times pertinently said that the trouble with Dr. Grant's supporters was that they did not attend church. If that be true it proves that the few who are supposed to endorse the tinkers do not appreciate the practical value of their ministry sufficiently to go regularly to hear them.

Furthermore, such men are tearing down beyond their ability to build up. When faith is destroyed in one heart the destroyer cannot again create faith in that heart. Where parts of the Bible are discredited the way is open for other parts to be discredited, and, ultimately, for every part to be rejected which does not fit a preconceived theory.

It may be that some erroneous interpretations have settled like encrusted dust on the fair face of God's inspired word. However, that word suffers more from the hands of would-be renovators than from the accumulated encrustations. They remind one of the attempt to restore the Michael Angelo ceiling in the Sistine Chapel in Rome. Workmen set about to remove the stains from the surface and to restore the vividness of the original coloring. They used huge sponges which they dipped in water mixed with an undue proportion of caustic. The picture cracked and several pictures were damaged beyond repair.

Is not this a free country? May not one tinker as much as he pleases? Yes, this is the land of freedom, of thought, speech and press. One has the right to take his own watch to pieces, if he is so foolish as to do so, but he has not the right to take another's watch to pieces. A minister has the inherent right to believe what he must about the Bible. However, when he no longer believes what he was originally commissioned to preach a question of morality arises. The simplest morality demands that he surrender his credentials to those who gave them. To profess to

believe what one does not believe is perjury. To receive a salary from a church and then to preach against its historic doctrines is dishonesty. In ecclesiastical matters, of all places, the rule of common honesty should hold.

These inconsistent and mercenary tinkers need not greatly disturb us for the ark's safety. They are revamping theories as old as Arius and Celsus. They will pass, though ere they do so they will lead some away from the faith. Of such were Hymenaeus and Philetus and Phygellus and Hermogenes.

There is no necessity for undue alarm. There are more loyal prophets than in the days of Elijah. They do not receive the publicity of the false prophets but that matters not. The foundation of God standeth sure—standeth in an inspired Bible, a regenerated heart, an active faith, an aggressive Christianity.

God has never left Himself without a witness. They that be with us are more than they that be against us. The ranks of the faithful are like Tasso's squadron of "Immortals." Whenever a knight falls in the battle his place is immediately filled.

"Immortals called in that band of light,
For of that number never waneth one,
But in his empty place some brother knight
Steps in when any man is dead or gone."
—Religious Herald.

PROVERBS 15:18

"A wrathful man stirreth up contention; but he that is slow to anger appeaseth strife."

We have here in contrast Passion and Meekness. Let us pause for a moment and see what each has for its characteristic traits as portrayed in human action. Passion is the great make-bate, without which there would not come wars and fightings. Cities, towns, communities and churches are set on fire and fanned into consuming flames by anger. A wrathful man, with all his peevish passionate reflections, stirs up strife, and sets people together by the ears; he gives occasion to others to quarrel, and takes the occasion that others give, though ever so trifling. When men carry their resentment too far, one quarrel still produces another, and perpetuates a feudal feeling.

Meekness is the great peace-maker. He that is slow to anger; not only prevents strife, that it be not kindled, but appeases it if it be already kindled. He it is who brings water to stop the flame, unites again those that have fallen out, and by gentle methods brings them to mutual concessions for peace-sake.

Were it possible that more of our people could see the real end of the quickly spoken word they might more often check themselves and not say it. If the bitter end to which our hasty actions carry us could be seen from the distance, perhaps we would be more calm in our behaviour. If we knew that which we do not know along with that which we do know, this would be a most wonderful people. May we come to a speedy realization that we need most of all a knowledge of God's Word, the way of the meek and lowly of heart, the slow to anger and uncontentious.

J. H. GUNN.

Noxapater, Miss.

BAPTIST WORLD ALLIANCE

Stockholm, Sweden, July 21-27, 1923

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B. P. ROBERTSON,
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SAVING THE DENOMINATION

By W. J. Epting

Nearly all the factions in a denomination have been started by some designing man under the pretext of saving the denomination. In another state the convention bought a certain paper and a brother who owned another paper which the convention did not buy immediately started a faction in order to save the denomination, they withdrew from the convention in order to promote harmony, wrote articles accusing brethren of the convention with the misappropriation of funds, of immorality, and dishonesty (none of which could be proven), all in order to promote harmony, stimulate love, and save the denomination.

Some people try to save the denomination like some of our motion picture producers are trying to save the home. Some of these gentlemen are trying to save the home by productions which show the wife flirting with another man, or the husband in a debauch and consorting with other women, and the home a veritable hell of discord. Oh, these pictures have a good moral and tend to save the home, it is claimed by a certain class who care nothing for the home.

Some men try to save the denomination like some rebels have been trying to save Mexico for the past few years: they have been trying to save Mexico by raising a rebellion and going after the head of those in authority. Some men try to save denominations just like the whiskey forces have been trying to save prohibition, by accusation, insinuation, and misrepresentation. Others are trying to save it by appearing learned and putting question marks after the account of creation, the miracles and the supernatural.

And there are a few gentlemen who are trying to save the denomination by opposing everything undertaken by the advancing host of God.

We have a few men who are trying to save the denomination by running off after every union movement that comes along.

The denomination could come nearer saving some men than they can saving the denomination. Remember that a keen eye to faults is often blind to virtues. The best way to save the denomination is to begin on yourself.

WHO DESIRES THE PRIVILEGE?

There is to be held in Stockholm, Sweden, in July a meeting of the Baptist World Alliance. This gathering will bring together Baptists from all parts of the world. It is expected to be the greatest meeting of our people in all our history. Surely it is to be one of large opportunity for information, inspiration, and fellowship.

Some time ago Pastor Lovelace and I were talking of this coming meeting, and we both felt that it would be a great thing for our people if Editor P. I. Lipsey could attend this world gathering of Baptists, and give us through the Baptist Record his impressions of its plans and purposes. In this way the whole state would gather much pleasure and profit.

Then we decided that as the cost of the trip to Stockholm would be so great, that it would be a brotherly thing for us who love and honor our editor to share the expense. We decided for us it would be a privilege to do so. If there are 99 other friends who feel as we do to the amount of \$10.00 each, then Brother Lipsey can take the trip.

If you desire to share this privilege, please send your offering to Brother Dick Albritton, cashier of bank of Clinton, Clinton, Miss. He will gladly receipt you, and see that it is handed to Brother P. I. Lipsey.

Who among us are willing? An early response is desirable.

Brother Lipsey is in no way responsible for this being in the Record. I had to urge its entrance by telling him that the paper is ours and not his. This is the only mention I will make of this in the paper.

W. T. QUISENBERRY.

A LAST SWEET MESSAGE

Beloved Mrs. Mattie Sumrall, of Blue Mountain, who recently went to her Eternal and much longed for Home, loved all people. But she had a peculiar attachment for the younger generation. She had traveled the long road of Life, that she knew they must travel, and her great desire was to help them.

Her suffering was most intense for three long years; but it never kept her from remembering others. Not long before the end came she said to her daughter that she wanted to leave a Message for the young people. This daughter wrote it out as it was given. Some days later she seemed concerned about it and considered making some changes; these she was never able to make; she said, "The only change I cared to make was to express more love". This was her Final Word to us: "More Love."

Beloved, we will all, everywhere read and re-read this Message I am sure. We will read it in our closets and to our societies. We will keep it in our scrapbooks for the children that are too young to read it themselves; and surely we will persuade every young son, daughter and friend to hide these words in heart and life:

Dear Children and Young People:

I appreciate the many kindnesses that so many of you, and your fathers and mothers and other friends have shown me and mine; and I count my friends among the great blessings that my Father has given me, and I thank Him for you all.

I have thought much of you as I have lain here on my bed, and there are some things that I wish I might say to each of you in person, and as I can't, I'm sending this message that I want each of you to take as my special message to you.

First, I want to say put God first in your lives. Give Him first place, for He is first and above all, whether we recognize it or not. At some time each day have a few moments of quiet in which you heed His command, "Be still and know that I am God." It matters not how smart, or wise or good a person may seem to be they cannot be as great or wise or good as God. Whenever their teaching is contrary to God's Word it is wrong. "If any man consent not to wholesome words, even the words of our Lord Jesus Christ and the doctrine which is according to godliness; he is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6:3-5. I wish I might emphasize this great truth in such a way that none of you would fail to get it.

There are some things I want to say to you about money. The power to get it comes from God. "Say not in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8:17-18. So through His blessing all of you will have more or less of it. While it is a good thing, it may be, and will be either a curse or a blessing. It should be a blessing, and will be if rightly gotten and rightly used. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." Prov. 11:24. You may withhold more from God than is right, and you may withhold more from your fellowman than is right, but it tendeth to real poverty, not only in worldly possessions but in heart life for, "There is that maketh himself rich and yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. 13:7.

Then again there is a right and a wrong way to get wealth. "Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase." Prov. 13:11. Again, don't set your affections upon it. "He that trusteth in his riches shall fall." Prov. 11:28. Remember that "He that loveth silver shall not be satisfied with sil-

ver nor he that loveth abundance with increase." Ecc. 5:10. We can see the truth of this today. Some who have had much of this world's goods have ended their own lives because they were not satisfied. "But godliness with contentment is great gain; for we brought nothing into this world and it is certain we can carry nothing out, and having food and raiment let us therewith be content. But they that will be rich fall into temptation and a snare, and into many many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of every kind of evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:6-10.

I wish that I might give you the benefit of my experience through nearly eighty-one years; however, what we must learn about every thing sooner or later in this world or the next is the truth, and it is much better to learn it here and now. "The truth shall make you free." Jesus is the truth and the Word of God is the truth. Memorize many passages of scripture. Those I have memorized have been of untold help to me. During this sickness I memorized Phil. 1:9-11. And as I have thought of you I've made this my prayer for you. "And this I pray that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God." Some people's love is not guided by knowledge and judgment. Many approve things that are not excellent, nor right. It is very important that we be sincere with ourselves, with God and with each other, and we cannot be filled with genuine righteousness unless we are in vital connection with Jesus Christ.

In all thy ways acknowledge Him and He shall direct thy path. Read often the third chapter of Proverbs. Let the Word of God be the guide for your daily lives. You will never find a better recipe for happiness than is found in 1 Peter 3:10-12. "For he that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile, let him eschew evil and do good, let him seek peace and pursue it; for the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil." We may fool people, and even fool ourselves, but we can never fool God.

"Finally—whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Lovingly,

MRS. M. E. SUMRALL.

Dr. Hamilton of St. Charles Ave. Church in New Orleans, writes:

The results of our meeting at St. Charles Ave. Church in New Orleans were:

26 additions to the church—15 for baptism, several of them Catholics.

A new expectancy on the part of the church for growth and strength, and for a building enterprise.

Quickening of the church by the gospel singing led by Mr. J. W. Jelks and the great preaching by Dr. Austin Crouch of the Home Board.

An All Day Rally was held at Prentiss March 24th for the Jefferson Davis County Association. J. B. Quin is the county organizer and there was an excellent program including the names of C. W. Black, J. L. Low, J. P. Williams, J. O. Buckley, N. J. Lee, Owen Williams, C. V. Sutton, and Solon Walker.

NEWS FROM INTERIOR CHINA MISSION

By Hendon M. Harris, Kaifeng, China

Ours is the youngest of the four missions of our Board in China—we are only nineteen years old. This baby mission has been wonderfully helped by the 75 Million Campaign. The number of missionaries has been doubled, our building program including schools, churches, residences and chapels has been considerably advanced and the whole work has been toned up by the effects of this Campaign. Let me say with all possible emphasis that the sacrifices and labors of the Christian people at home have not been in vain as regards this mission and I am sure that this is true of every mission of our Board in China.

Kaifeng, the capital of the province of Honan, is the largest station. This past year we have baptized 179 into our Kaifeng churches, had 1,260 pupils in our Sunday Schools and over fifteen hundred pupils in our day and boarding schools. Ninety-three of the baptisms above named were from the outstation work over which I have supervision. This outstation work includes a number of large towns and hundreds of villages with an estimated population of 500,000 people. This is about one-fourth the population of the whole State of Mississippi. Hereabouts the population averages over 500 people to the square mile.

During 1922 Honan was a storm center. We have had three different Military Governors during the year. We may have renewed fighting in the spring. Politically the country is in an appalling condition. But the ordinary people go on pursuing the even tenor of their ways, paying little heed to the ambitions and quarrels of China's war-lords. The meat and drink question is the supreme point of interest with the masses of the Celestial Empire.

The stay of the famous Christian General Feng in our province as Governor for six months gave our work a great impetus. He has now been transferred to Peking with his army of 30,000 men to guard Peking and his influence there is bound to tell. My guess is that things are going to happen in China with great rapidity during the next few years. Watch the papers for mention of Gen. Feng's name. He seems destined to play a big part in the regeneration of his country if he lives. He is the most unusual Chinese I have ever met and he has an extraordinary army, thousands of whom are Christians. On leaving Honan for Peking he sent some of us who had been preaching in his camps an autographed photograph of himself. We had every opportunity to do Christian work. For some time I preached twice a week in his official residence to his bureau chiefs.

The work of a missionary is often quite varied. During 1922 I have been Mission Treasurer, Head of the Mission Bible School, Secretary-Treasurer of a Relief Society and had Supervision of eight outstations. A Christian woman told me that I was a fool to come to China. Another missionary was told that he was too brainy to come to China. This writer gives his word of honor that there is not a man in the colleges or seminaries of the Southland who cannot use all of his brains in China mission work and wish that he could procure more brains from somewhere.

Brother Ira Eavenson, formerly pastor at Leakesville and Tunica, has just finished his two years course in the Chinese language and is taking up his work in connection with our large city church on Drum Tower street. He is well-liked and will make a fine missionary I am sure.

In Evanston a pastor announced he would speak on "Liars" at the next service, counselling his flock to read the 17th chapter of St. Mark in advance. "How many have read the chapter?" he asked at the meeting. Hands were raised in all parts of the church. "You're the ones I want to speak to," he said, "there is no 17th chapter of St. Mark"—and went on with the sermon.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WHEN KOSMOS WAS CHAOS

The Greeks had an eye for the beautiful, and they have given to the world a conception of the whole creation as a thing of beauty. They named it the kosmos, the orderly process of nature. They looked upon it with genuine admiration. To them it was a thing to be worshiped. They substituted the creature for the creator. Their conception of the kosmos was not limited to the merely material elements, but included the play of forces, the intellectual creatures, the whole of life with its orderly processes. It embraced the rising and setting sun, the clouds and falling rain, the growing crops, the changing seasons, the habits of men with all their interrelations with the outer and inner world. But it was all seen from the outside.

The Hebrew prophets looked at the inner heart of things. They saw not the outward beauty of the world, but the inward moral quality, the moving springs of action in man. Their thought was focused not on the material world, but upon the soul of man, and they were grieved at the ruin which sin had wrought. To them there was no beauty like the beauty of holiness, and there was nothing so hideously ugly as sin. They saw sin in man; they saw it in all men; they saw it everywhere. To them the presence of sin had spoiled the whole fabric of God's creation. This becomes particularly evident in the New Testament. To Paul the whole creation groaneth and travaileth in pain until now. Kosmos was in ruin; it had become chaos.

There is no more forceful expression of this fact anywhere than in the first epistle of John (5:19): "We know that we are of God, and the whole world (kosmos) lieth in the evil one." It is not only man, but the whole world is held in thrall in possession of the evil one. The very world which God made and proclaimed it good (beautiful), had come to grief and lay in the hands or bosom of the enemy. The possession of God had become the prize of the devil.

But John is not stating a hopeless situation. He is presenting a challenging call to recover God's kosmos and bring heavenly order into or out of this chaos into which it has fallen. The whole paragraph is worth reading: "We know that everyone who has been begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not. We know that we are of God, and the whole world lieth in the evil one." We have been saved out of the wreck of sin and the grip of the evil one. If we have been saved, others can be. If we have been saved, we are under every obligation to God and the world to save the rest. If we have been saved, we will save the rest.

There lies the ruin of God's world, in the evil one. It is yours and mine to rescue it. God's voice is saying, "Go ye into all the world and preach the gospel to the whole creation." What we call the seventy-five million campaign is just the joining of hands by God's people in the purpose to bring back a lost world to the path and possession of God, to bring back the chaos to kosmos.

HOSPITAL EXPLANATION

This is not official. That is we do not speak for the hospital, and have not been asked to do so. Those connected with it may not like what is here said. But something needs to be said to clear up a misunderstanding about free treatment at the hospital.

Occasionally a letter of inquiry comes from people who do not understand why charges are made to certain people or to any people at all. If all the facts were known it is certain that no normal person would feel like complaining. What is here said will probably apply to any Christian hospital, but our acquaintance enables us to speak only with reference to one.

Some do not understand why anybody should have to pay at a Christian institution. Some do not understand why the 75 Million Campaign did not make possible free treatment to Baptists. Some do not understand why anybody who contributed any amount to the 75 Million Campaign should have to pay for hospital service. If anybody who reads this has had trouble on this subject, will you listen a few minutes? If you know of anybody who has had this kind of trouble, will you do him the kindness and the cause of Christ the justice to explain this?

Of every dollar contributed to the 75 Million Campaign, only three and one half cents goes to the Mississippi Baptist Hospital. Now you may count how much that would pay for at any hospital or hotel of your acquaintance. The largest contributor in Mississippi to the campaign could not be taken care of at the hospital very long on what he has given to it. But as a matter of fact every cent that has gone to the hospital from the campaign, has been used to help pay for the building itself, and not once cent to pay the current expenses or upkeep of the hospital. There is no fund whatever to draw on to pay the expense of charity patients. The expense of taking care of a patient in the hospital is constant and heavy, and must be provided for out of what is paid by and for patients.

The debt on the building has been considerably reduced by receipts from the 75 Million Campaign, but is still about \$60,000. The receipts expected from the Campaign will not cover this by any means, and it will have to go over into the next Campaign. When you build a hospital your expense has just begun, the same as when you build a church or buy an automobile. This current expense must be met out of receipts from patients. There is no other way to meet it. Nurses must be paid, lights, laundry, fuel and food for patients, besides the many things used in sick rooms. Who is going to pay it?

It is exceedingly difficult to make ends meet. Several times the hospital has been so burdened with debt on account of poor collections and an excess of charity patients as to jeopardize its credit at drug stores, meat markets, ice plant or other supply houses. When you don't pay you can't buy. Recently the account at the bank has several times been overdrawn.

The remedy for this is for people who are able to pay to do so and not think of asking for charity. People who intend to pay should pay promptly. A hospital must collect up or close up. There are people who ought to be accepted as charity patients. They need treatment and are not able to pay for it. But there are many cases where a church ought to pay for the treatment of its members. Somebody has to do it. Why not the church of which they are members?

Pastor J. H. Hooks resigns at Winona to accept the call to Lexington and will begin his labors at the latter place April 1.

The Prussian government is said to have nipped a royalist revolution in the bud recently by arresting sixty of the leaders and exposing the plot.

THE OTHER SIDE

In your March 15th issue of the Baptist Record there is a letter from Theo. Whitfield regarding the Gypsy Smith meeting in Biloxi.

In reply I wish to state that his figures are wrong. I attended services at the Biloxi Baptist Church last Sunday night, and talked with Pastor Brent. He said that they received 16 members one Sunday the result of the meeting. Whitfield said 8. Rev. Brent spoke in the most favorable terms of the meeting. I heard nothing but words of praise for the Gypsy Smith meeting from all sources during my few days stay there recently attending the Rotary conference.

D. G. McLAURIN.

The dogmatic way in which some "scientists" pronounce miracles impossible, because they are "contrary to the regular order of nature", reminds you of the man in jail who sent for a young lawyer to take charge of his case and plead his cause in court. The lawyer after hearing his client's story, announced oracularly, "Why, my dear sir, they cannot put you in prison for that." "But", said the unfortunate man, "I am in jail." When men say that the great fish couldn't swallow Jonah, this first missionary rises up and protests that he has a very vivid recollection of being swallowed up, and of having a long submarine journey to land and being spilled out on the beach.

The Southern Baptists have occasion for feeling good over their general balance sheet as they approach their Convention in May. According to Dr. E. P. Alldredge, Secretary of Survey, Statistics and Information of the Baptist Sunday School Board, 232,442 new converts were baptized during the year, and the net gain in membership was 147,253. A gain of 1,043 Sunday Schools and 97,180 in enrollment is claimed. The contributions to all causes amounted to \$32,514,111, a slight decrease under the preceding year. The Southern Baptists, says Dr. Alldredge, have now 27,574 churches with a membership of 3,367,636 and with a Sunday School enrollment of 2,244,093. The local church property is valued at \$114,842,513.—Christian Advocate.

SEND SUNDAY SCHOOL OFFERING PROMPTLY

The Sunday Schools will please send their offering on Home and Foreign Mission Day to Dr. R. B. Gunter, Cor. Sec'y., Jackson, promptly. Send the money separate from other funds so that the books at the Board office will show what the Sunday Schools gave on this special day. Our state quota was \$50,000.

J. E. BYRD, S. S. Sec'y.

The Baptist Standard has recently given pictures and accounts of three boys from eight to eleven years of age who are preachers. Exercise a little care, brethren, about the hot house method of producing preachers.

The Second Baptist Sunday School, Jackson, A. K. Godbold, Superintendent, put on the Home and Foreign Mission program Sunday, resulting in a free-will offering from the school of a little over \$600. Their quota was \$400.

A new law in Oregon forbids the wearing of a religious garb by teachers in public schools. It is said this puts the "sisters" out of six of their public schools.

A man who takes the Lord's money and uses it for himself is headed for trouble and going at high speed.

W. E. Walling, a Socialist writer in a recently published article declares the communist government in Russia is responsible for the famine situation in that country and its continuance.

WHAT I SAW WHILE TOURING MISSISSIPPI

By L. R. Scarborough

At the request of the Conservation Commission I am touring several of the Southern States in the interest of the Spring Cash Roundup for all of our causes. I had visited Arkansas, Missouri and Kentucky before reaching Mississippi. Secretary Gunter had arranged for me to speak at sectional conferences at Hattiesburg, Meridian and Newton, and to speak at Mississippi College and at two of the churches in Jackson. I met all of these engagements. I saw and heard many heartening things about Baptists and their work at all of these places. I met many leaders from many sections. I found a fine spirit, a rising tide, a heartfelt purpose, a set fixed will to carry on to victory. Difficulties have not discouraged nor daunted these Baptist heroes in the grand old state—a wonderful stronghold for Baptist truth, and loyalty. Secretary Gunter and his able assistants have planned and are working out one of the finest pieces of denominational enlistment information and inspiration to be found anywhere in the South. They are finding everywhere a noble and encouraging response to the call of the causes. Mississippi Baptists have a great task ahead and they face many difficulties. But they have a splendid organization, a princely leadership and a conquering spirit. With these they will win. I would say to the brotherhood as I tried to say in my speeches: God is voicing a mighty call to us as Southern Baptists to do our best. The needs of the many great causes and interests call us to our most unbroken loyalty, most unselfish sacrificial giving of time, talent and money. We must not fall short of our 75 Million dollar objective. With my most earnest appeal I urge the forces in our churches to do their best for our Master. Let's fail not at this meaningful Baptist hour.

THE MENACE OF CLASS ASSERTIVENESS

We have sown the seed of class organization in Congress and out of it and we are beginning to reap the harvest of class hatreds. Outside of the congressional blocs there came into existence in recent days a secret organization, founded upon racial and creedistic hatreds, that traded in the name of another body of men who saved the south during the dark days of reconstruction. This organization not only proscribed certain elements of the people because of racial or religious ties, but also set out to prescribe rules of conduct for all other persons and to enforce these rules regardless of law and lawfully constituted authorities. It set itself up as being superior to the judiciary of the nation.

The natural result of the formation of such an organization was the calling into being of an opposition body comprised largely of those who had been proscribed. Now we are told that a third new organization has been perfected on the nationalistic basis of the Italian Fascisti to combat radicals and others aligned into special groups. This new alignment, of course, claims to be 100 per cent American, just like the ones it opposes. And the very latest news is that there is a counter organization to the counter Fascisti.

These developments follow, as we predicted months ago, in a logical sequence. And the whole story is not yet told, but enough of it is known to show both the folly and the menace of class assertiveness. We are not so strong as a nation or as a people, but that division can bring ruin to us. There is neither reason nor occasion for the dividing of the American people into racial and religious groups to war upon other groups and those who do so, no matter who they may be, are enemies of the republic. In division there are discord and destruction, just as in union there is strength.—Commercial Appeal.

THE DANGER OF FALLING

By E. L. Wesson

A Study of First Corinthians 10:1-15.

This is one of the most significant texts for Christian study, and it is doubly significant because of the things said in connection with it. The key to the importance of the admonition given is found in verse 12, "Let him that thinketh he standeth take heed lest he fall".

The writer starts out by saying, "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ".

The idea seems to be that the Corinthians, whom he addressed as "brethren", were in danger of not realizing their danger, and of feeling so secure that they would be caught unawares by the tempter, therefore he tells them that the Israelitish fathers were all a baptized people, and all ate and drank spiritual meat and drink, expressing plainly that they partook of the spiritual Rock that followed them, which Rock was Christ; yet they turned away from God to idolatry, fell into fornication, and murmured against God, displeasing God and bringing upon themselves sore punishments.

This said to a "church of God" makes the warning, "Let him that thinketh he standeth take heed lest he fall", exceedingly significant. The Christian can claim nothing for himself as to obedience and partaking of Christ that those mentioned in the text did not have. They all passed through the sea, were all baptized, all ate spiritual meat, and all drank spiritual drink: for they drank of the Rock which followed them, which was Christ; yet "with many of them God was not well pleased". So it is with us.

They were baptized unto Moses, as their leader, and we are baptized unto Christ, as our Lord and Savior. They were not immersed, we know, because it is said they passed through the sea "upon dry ground". Neither were they sprinkled or poured upon, as we know from the same fact, but they were entombed within the walls of the sea on either side and covered by the cloud, which entombment is signified today by immersion or submersion beneath the water. They came out from between the walls of water and from under the cloud of Moses, their leader, representing an escape from death, and left the Egyptians to perish beneath the waves of the sea; representing the fact that all of the enemies of God shall perish. The entombment within the sea, and coming out on the other side, is a beautiful illustration of the resurrection from the dead, which fact is also illustrated by baptism by immersion. This is also a splendid illustration of the fact that God's people are a people who have had a definite experience of passing out of bondage into liberty; yet many of those who had that experience fell into sin and displeased God. Note that "they all ate the spiritual meat", yet many of them fell, and that "they all drank the spiritual drink, yet many of them displeased God. No wonder the admonition, "take heed".

A very significant fact in this connection is the sad fact that even Moses, their leader, displeased God and died in the wilderness. So did Aaron, their first priest. In fact all who were over 20 years old when they crossed the sea, died in the wilderness because of their sin, except two. Therefore the greater need of the warning of the lesson.

But we should notice that this lesson does not teach that those who sinned went to torment. There is nothing said about the hereafter in the lesson. The punishments mentioned were in this life, or in dying without getting the blessings which would have been theirs here. Moses fell in the wilderness, yet we know that he was not sent to torment, for he was permitted to come down on the mount and talk with Christ in com-

pany with Elijah. The lesson is not to make us fear hell after death, but to make us see the awfulness of sin and its effects here. It is not a question of whether or not a child of God can so fall away as to be damned after death, but of the fact that they can fall into sin and bring great suffering to themselves and injury to the cause of Christ now. The many sad falls of ministers, and others; and the injury the cause has suffered from such falls, to say nothing of the sufferings of those who have fallen, make the warning exceedingly important to us now.

A strong pastor was recently holding a meeting which was reaching the children but not the grown people and he decided to see if he could find out why the young men were taking no interest. He went to a number of young men and asked them kindly to tell him why it was. One of them said, "I will tell you, so many preachers have fallen into gross sins that we have just lost confidence in religion and have decided to leave it alone." That shows why the warning of the lesson is so needed today. Israel suffered from the enemy on the outside, but it was the enemies in the camp that wrought her ruin. The fall of one of God's professed ministers is more damaging to the cause than all of the outside evolutionists, infidels and atheists combined, on the communities which know of his fall. Let God's people stand firm in Christian life and duty and the cause will prosper, but let them stumble and fall down in sin and the cause will bleed at the very heart. God help us to heed the warning. David fell, and his fall has been used by many as an excuse for committing adultery. Solomon fell, and thousands today look upon him as an example of the weakness of religious leaders. Peter fell, and lied, and cursed, and swore, and many use that as a balm for their lying and swearing. These may all have been saved. We believe they were. But they suffered awfully for their falling, and the cause still suffers because they fell.

The warning shows that one of the greatest dangers that any Christian has to meet is the danger of having too much confidence in self. It is questionable whether or not any one ever fell who realized the danger of falling and therefore leaned mightily on God for help. It is the self secure who get off their guard. Every Christian should keep in his consciousness the fact that the strongest characters that have ever lived fell into sin. Noah fell into drunkenness, Abraham fell into the temptation to turn aside from the true path of virtue to have a child by Hagar, Lot fell into drunkenness and incest, David fell into licentiousness and murder, and if they fell it is folly to feel self secure.

No one should ever think of others as weaker or meaner than himself, or than herself, because of the fact that they fell, but rather fear lest in some unguarded hour they too may fall. Brag is the outcropping of too high an opinion of self, or of one's people, and has often been the forerunner of an awful fall.

In this day, when sacred things are undergoing fearful test,

When the very foundations seem to be feeling the most fearful strain,

The humblest attitude before God is the very best,

And faithful watchfulness will bring greatest gain.

The daily papers have voiced the indignation of the public and of the courts in New York against the blasphemous character of a picture on exhibition which portrays W. J. Bryan and others destroying the wine at the wedding at Cana, under the picture the words, "Father, forgive them, they know not what they do." There is nothing in heaven or earth that a liquor lover will not prostitute to his purpose.

A SUGGESTION TO THE PASTORS

By President E. Y. Mullins, D.D., LL.D.,
Louisville, Ky.

We are in the midst of the most crucial period in our Convention year. March and April are the high tide of effort in our churches. There are two suggestions which I offer to the pastors of the Southern Baptist Convention.

The first, that every pastor preach a sermon embodying facts about our mission work. I mean by this to distinguish between a sermon about the 75 Million Campaign and a sermon in which missionary material and missionary principles are discussed and expounded. I believe that it will help if once more the consciences and hearts and minds of our people can be brought into close contact with the work that our Boards are doing. The facts are easily obtained from those in charge of the work of the various Boards, and the Scripture principles underlying the work are of course accessible to everybody.

Would it not be most valuable in every pulpit in the Southern Baptist Convention if there could be ringing messages during this period of great Scriptural principles involved in our effort and on the definite lines of work which our Boards are carrying on?

The second suggestion is that we everywhere issue a call to special prayer. Somehow the conviction deepens in me every day that our next Convention should be a deeply devotional one. And surely our devotions ought to be greatly deepened before we reach the Convention itself. If in every church in our Convention territory there could be united and prolonged and earnest prayer for the success of our Campaign in money raising, and particularly for divine guidance in our Convention proceedings and in the projection of our next Campaign, it would bring incalculable blessings from God upon our work.

The activities of the Campaign itself sometimes interfere with the continuity and intensity of our spiritual life, and this exhortation is sent out by way of correcting a natural tendency. May God give to all of us a deepening sense of his presence and a more complete consecration to the great ends for which we are laboring.

Dr. Evelace sends the following program for the first service in the new church at Clinton:

Program of morning service, at the opening of the Clinton Baptist Church, Sunday, April 1, 1923:
Doxology—Dr. M. O. Patterson.
Invocation—Dr. M. O. Patterson.
Anthem—"Jubilate Deo"—Prof. W. E. Kalinowski.
Hymn—"Come, Thou Almighty King".
Scripture—Dr. Zeno Wall.
Prayer—Dr. P. I. Lipsey.
Offering—Cello Solo—Prof. W. E. Kalinowski.
Announcements.

Hymn—"How Firm a Foundation".
Sermon—Dr. B. D. Gray, Atlanta.
Hymn—"I Love Thy Kingdom, Lord".
Benediction—N. T. Tull, Jackson.

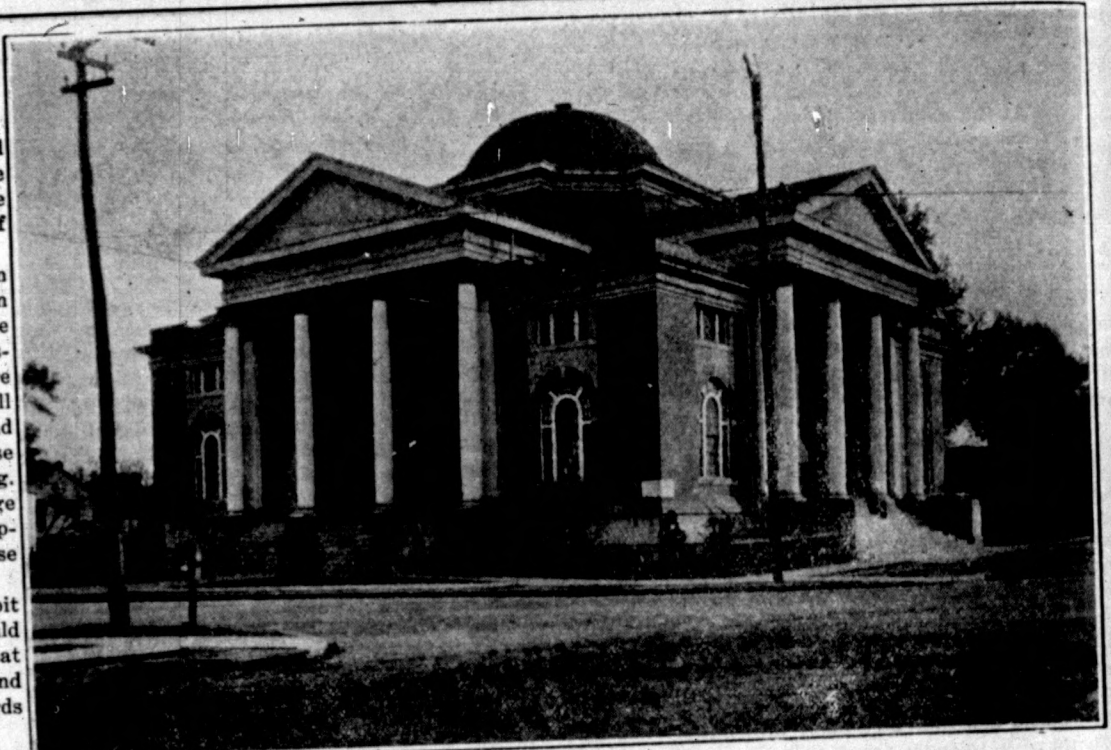
Program of evening service, at the Clinton Baptist Church, Sunday, April 1, 1923:

Anthem—"The Life Everlasting"—Matthews.
Hymn—"All Hail the Power of Jesus' Name".
Scripture—Dr. P. I. Lipsey.
Prayer—Rev. J. R. Hitt.
Hymn—"O Worship The King".
Offering—"Now the Day Is Over"—Prof. Kalinowski.

Announcements.
Sermon—Dr. Zeno Wall, Goldsboro, N. C.
Hymn—"Blest Be the Tie That Binds".
Baptism.
Benediction—Dr. A. J. Aven.

Reservations are already being made in the Mississippi special for Kansas City over the Friday from Memphis Tuesday evening, May 16. See the advertisement and write for yours.

Brother J. H. Winstead has moved from Ackerman to Lucedale, where he begins his new pastorate with bright prospects.



MAIN STREET BAPTIST CHURCH, HATTIESBURG Organized 1902



REV. J. E. WILLS, Pastor
Main Street Baptist Church
Hattiesburg



REV. M. J. DERRICK, Pastor
Fifth Avenue Baptist Church
Hattiesburg

MAIN STREET BAPTIST CHURCH, HATTIESBURG

The Main Street Baptist Church of Hattiesburg was organized in September of 1902. It was organized with 12 members and at the time was known as the Columbia Street Baptist Church. Brother M. J. Derrick led in the organization and was the first pastor. Through his untiring efforts and faithful services the church grew during the first year to sixty-five, and during the first three years to the number of two hundred and thirty-seven (237). The healthy growth of the church has continued throughout the entire twenty years of its history, having had last year more than one hundred and fifty additions to its membership. Its enrollment now stands at a few more than eight hundred.

The first church building was erected on Columbia street at a cost of \$2,500.00. The present splendid brick building was completed in 1912 on the corner of Fifth and Main and has come to be filled almost to its capacity with its Sunday School every Sunday morning. All the activities of the church are up to, if not above, normal.

During its history the following brethren have pastored the church: Rev. M. J. Derrick, Dr. J. N. McMillin, Rev. E. D. Solomon, Dr. E. E. Dudley, Dr. M. K. Thornton, Dr. G. H. Crutcher (Supply), and Rev. J. E. Wills.

The National Republican, which is spoken of as the semi-official organ of the Republican National Committee, comes out squarely against government by "blocs". To our mind there is no more sneakingly dangerous element in American politics than this government by "blocs", and we hope those representing the Democratic party in this country will come out and declare courageously against it. "Blocs" means simply that certain interests are working for themselves, a sort of Sinn Fein government, or a bolshevist government, and seeking advantage of all the rest in their own interest, at the expense of the commonwealth. It is utterly devoid of patriotism. It is utterly destructive of Americanism, whether it goes by the name of the Irish vote, or the German vote, or the Catholic vote, or the Ku Klux vote, or the farmer vote, or Wall Street, or union labor, or Protestantism, or Jewish control, or the negro vote, or any other bloc. The man that grabs at the government treasury or control is un-American and hostile to the true spirit of democracy. We do not hesitate on moral grounds and patriotic grounds to put the high tariff robbers in this class, for they are feeding upon the contributions which the poor make to their wealth, through government taxation.

Pastor N. R. Stone, ex-Mississippian, is preparing to build a new church at Fayette, Ala.

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

A PLAIN STATEMENT OF THE FACTS

We are anxious for every Baptist in Mississippi to know the facts just as they are. By every means possible let us get the facts to the people. If we can be stirred at all, these facts ought to arouse us to our best efforts.

I. IN THE SOUTH

The Southern Baptist Convention met at Atlanta, Ga., in May, 1919, and launched a movement for the raising of seventy-five million dollars within a period of five years beginning with the active solicitation of funds. This money was to be allotted to seven objects, which are as follows: Foreign Missions, Home Missions, State Missions, Christian Education, Hospitals, Orphanages and Aged Ministers Relief. The following amounts were to be apportioned to each of the above causes:

Foreign Missions.....	\$20,000,000
Home Missions.....	12,000,000
State Missions.....	11,000,000
Christian Education.....	20,000,000
Hospitals.....	4,800,000
Orphanages.....	4,700,000
Ministerial Relief.....	2,500,000

Total.....\$75,000,000

Several months were spent in preparation for the campaign. The active campaign for cash and pledges was begun Sunday, Nov. 30th, 1919. Since that date Southern Baptists have raised up to Jan. 1st, 1923, THIRTY-EIGHT MILLION, FOUR HUNDRED THOUSAND DOLLARS. This leaves to be raised during 1923 and 1924 THIRTY-SIX MILLION, SIX HUNDRED THOUSAND DOLLARS, or EIGHTEEN MILLION, THREE HUNDRED THOUSAND DOLLARS to be raised during each of the remaining two years. Can Southern Baptists do this? Yes, if each state will raise its quota.

II. IN THE STATE

In Mississippi our quota of the seventy-five million dollars is THREE MILLION, FIVE HUNDRED THOUSAND DOLLARS.

This amount is to be distributed and is being distributed monthly in the following proportion:

DISTRIBUTION IN MISSISSIPPI

Foreign Missions.....	25 1/2 %, or \$ 892,500
Home Missions.....	16 %, or 560,000
State Missions.....	19 %, or 665,000
Hosp. (Jackson-Memphis).....	5-3/10 %, or 185,500
Orphanage.....	3 %, or 105,000
Ministerial Relief.....	1-4/10 %, or 49,000
Christian Education:	
General Fund.....	24
Southwide Inst. 5-8/10—29-8/10 %, or	1,043,000
Total.....	100 %, or \$3,500,000

The editor was disappointed in not being able to attend the Convention at Columbus, but a good write up of the meeting is given our readers from the pen of Rev. Owen Williams.

Pastor E. J. Hill, after three months illness, is back at work again at Oakland and nearby churches. He is planning all day services in his churches in April.

Lambert, Savage and Hernando were in the track of a cyclone last week which totally destroyed Savage and left many dead in its trail. The property damage is said to be half a million.

NOTE.—The General Fund for Christian Education takes care of our own Baptist Schools in Mississippi. The fund for Southwide Institutions takes care of Mississippi's part in the work of the Seminary at Louisville, the Seminary at Ft. Worth, the Bible Institute, New Orleans, and the Training School at Louisville.

During the first three years of the campaign, ending Dec. 31st, 1922, we have raised in cash \$1,626,496.98. This leaves \$1,873,503.02 to be raised in Mississippi during the years 1923 and 1924, or considerably more than half of the total amount of our quota needs to be raised in these last two years of the campaign. If we divide this amount equally between the two years, we will need to raise during 1923 the sum of \$936,751.51 and the same sum in 1924. Or if we are to fully catch up the slack within the year 1923, we will need to contribute \$1,173,53.02. This would then leave us our regular annual quota of \$700,000 to be raised in 1924, which will end the campaign.

Can we do it? The answer will be given by your church. The answer will be given to your church by each individual member of the church. Yes, we can do it, if every Mississippi Baptist will do his or her part during these two years. These facts throw out a challenge to us all. Will you do your part?

THE ALL-DAY MEETINGS IN APRIL

We are publishing on the back page of this issue of the Record the plan of Brother M. P. L. Love, Organizer for Lebanon Association, for the all-day meetings in the churches of his association during April. We could not suggest a better plan, so we are passing this plan on to you.

If you haven't such a fine bunch of laymen in your association as is the good fortune of Brother Love, use what you have. Possibly you could borrow some from neighboring associations. Men can go thirty or forty miles in their cars to help in this great work. Brother Love will loan you some of his men if you are in reach. The Men's Bible Classes of Jackson are going to send their men over several adjoining counties.

DISTRIBUTION OF ENVELOPES

The special contribution envelopes that will be used in taking the cash offering of the all-day meetings in April are being sent to some responsible person in each church and the pastor is being advised of the person to whom they are sent. Where we haven't the name and address of a responsible person in the church the envelopes will be sent direct to the pastor, a separate package for each church, with the name of the church marked thereon.

STARTS NEXT SUNDAY

There will be from three hundred to four hundred churches in the state that will have their regular monthly service next Sunday. Are we ready to put on the all-day meeting in these churches? It means much to get a good start in this good work.

Prof. Einstein says he has made another discovery which when made known will shake the world more than his theory of relativity. Hope he will not pull anything else on us till he explains the one he has already announced. It may have shaken the world, but it seems to be rocking along in the usual way.

The Grand Jury of Clarke County recommends that school boy athletes be required to wear more modest clothes.

A large meteor which made the night luminous is said to have exploded with great noise in Pontotoc County last week.

To those who have an appreciation not only for the conveniences of life but for the aesthetics as well, Clinton offers resources many and natural. This little city situated nine miles from the State's Capital, and thirty-five miles from the Hill City on the great Father of Waters, with a hard surface road connecting these two attractive cities, and passing through a beautiful undulating landscape, covered with some of the finest grazing grasses in the world, lends attractiveness to utility to an almost perfect combination. It is also contemplated by the ladies clubs of Clinton and Jackson to plant quantities of flowers and Magnolia trees between the towns which will give this boulevard an air of surpassing beauty. The secretary is now in receipt of numerous letters of inquiry. First come, first served, so delay may prove disastrous.

For further information address Dr. B. H. Lovelace, secretary of the Clinton Business League.

MEDITATIONS OF A MISSIONARY

By Hendon M. Harris, Kaifeng, China

Abide ye here and watch with me. Matt. 26:38.

Is it not marvellous that Jesus uttered this invitation to three weak, sinful men—he who had more than twelve legions of angels at his command? The three had been with Jesus in the hour of supreme glory on the Mount of Transfiguration and now they were with him in the hour of supreme trial in Gethsemane. In this Garden we come to the Holy of Holies of God's Word. For here our Lord accepted God's will—here he went forth to embrace the cross—here where he had prayed so often, the bloody drops of anguished struggle flowed down his cheeks, as he prayed once more and received strength for the awful hours ahead. "Thy will be done on earth", we pray thus according to Jesus' precept: "Thy will not mine", we pray thus according to Christ's example. Jesus fully surrendered his will; let us surrender ours.

"Not in dumb resignation we lift our hands on high;

Not like the nerveless fatalist content to trust and die.

Our faith springs like the eagle, who soars to meet the sun:

And cries exulting unto Thee, O Lord, Thy will be done!"

Jesus felt the need of human sympathy and support in the dread hour. The Three were greatly privileged. The other eight disciples were watching outside. Not to God's legions of angels was the command to watch with Jesus given, but to simple men. Not to angels but to us does he commit his work. We, too, are to watch with Jesus, labor together with Jesus, suffer, if need be, with Jesus and so fitted to be glorified with Him.

"What, could ye not watch one hour?" Here we have the mild rebuke of the Saviour to those who had slept and had failed to support Him in His hour of utmost need. Chosen out from all the disciples, they failed to measure up to their privileges. Ah, but our lives are but a short hour of eternity and are we not each of us, also, sometimes asleep at the sentry post where the Great Commander has set us to watch for Him?

Some day we, too, will come to our Gethsemane and we may have the unsleeping eye of our Lord watching with us.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. P. M. DOUGHTY, 2nd Vice-President, Shaw
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A NEEDY CALL WHO WILL RESPOND?

Dear Miss Lackey:

Do you know of any individual or organization that would like to help two young Chinese theological students through their seminary course? I have two men who have been laboring in my field for a number of years and who want to take a full theological education and become ordained pastors. They are both college graduates and very capable.

It will take about one hundred and fifty dollars U. S. currency for each one of them each session or a total of three hundred dollars for both of them per year. There is a crying need for trained men in the ministry in China now and I consider that if someone could be found who could support one or both of these men that they would be making a fine contribution toward the extension of Christ's kingdom in China. I would like to take care of them myself but there are many calls on a missionary's tithe and we are nearly always far ahead in our giving.

One of these men only needs another year to finish the full three years course and the other one needs two years more. So in all there would only be necessary about four hundred and fifty dollars. However if someone could give even a part of this it would lighten the load very much. My out-station work is developing fast and the need of trained, ordained men is very pressing. If you will take this matter up you will greatly help me as I have promised the men that they can go on and I do not know where the money is to come from. I intend sending the men if I have to borrow the money to do so.

During the past year I have baptized 93 new converts, had several hundred in primary schools, acted as Head of our Mission Bible School, also as Mission Treasurer besides other duties such as Secretary of a Famine Relief Committee, etc. It is very interesting to live in China now. May a great revival of religion sweep over this nation, in my prayer.

With warmest good wishes to all, I am

Very fraternally yours,
 HENDON M. HARRIS.

The W. M. U. of the third district held its annual meeting with the W. M. S. of First Baptist Church of Corinth, Mrs. C. Longest, Vice-President, presiding.

The opening session was Thursday night, March 8th. The welcome extended by the church and expressed by the pastor, Dr. Young, was refreshing, as was the music rendered by the choir.

Mrs. L. L. Ray, Chairman of Stewardship, made her report, and also gave an inspiring talk on Stewardship as presented in many places in the New Testament. While she was speaking the storm was raging, and the lights went out, there seemed to come over the speaker and the audience that "perfect peace which passeth all understanding", because the God of the storm keeps.

Dr. R. A. Kimbrough, Enlistment Secretary for the third district, preached the sermon. Text: "I was not disobedient to the heavenly vision".

After the appointment of committees by the chair, the regular program was begun. Mrs.

Longest made her report through the association of superintendents: Alcorn, Mrs. Albert Ray; Chickashaw, Mrs. Chendler; Lafayette, superintendent sick, but report given by Mrs. Longest; Lee, Mrs. Brown; Marshall, Mrs. Hastings; Monroe, written report sent; Tippah, Mrs. Kimbrough; Tishomingo, Mrs. Carmack.

Miss Nannie Cypert, chairman personal service, read her report, and a worthy paper on the subject.

Miss Traylor spoke on mission study, emphasizing especially mission study by the Y. W. A.'s.

Next, Young People's Leader, Mrs. W. B. Jones made her report. Her county workers present taking part. Mrs. Berry for Lee; Mrs. Fore, Tishomingo; Mrs. McBride, Union; Miss Spiglet (for Mrs. Street), Tippah; Mrs. Presley, Marshall.

"World Comrades" was effectively presented in pageant by some children of the First Church.

The address of the morning was made by Miss Mather, Young People's Leader of the W. M. U. of the south. Her theme, fitting into the whole scheme of the program, was Stewardship of Leadership. If members of W. M. U. could see leadership of young people as Miss Mather sees it, the cry for leaders would be heard and answered.

The consecration service was led by Miss Traylor, on "Be Still and Know That I am God".

The address of the afternoon was made by Mrs. Carrie H. Chiles Rowe, our missionary to Japan, a wonderfully inspiring message, told out of the fullness of her experiences.

The hospitality of Corinth was beautiful.

MRS. R. A. KIMBROUGH, Sec.

BOOKS

From Strength to Strength, is the product of years of sympathetic study of, contact and co-operation with the forces which go to make up the manifold ministry of the Home Mission Board. The author, Miss Margaret McRae Lackey, is already well known from her former mission study book, Laborers Together, and this second effort is even a more readable and as helpful a book as the first. She takes the task of welding into a unit of study the varied fields of endeavor covered by the Home Board and the book is bound to be widely used. It contains a good portrait of Dr. Gray, to whom it is dedicated by the author, and then after the foreword wherein the work is likened to what the women call applique, she gives ten chapters to describe the work of the various departments, lightening each one with some characteristic and specific example of some feature of the work. The book is published by the Home Mission Board and sells in paper binding for thirty cents.

Evangelise T. O. Reese and Singer T. H. Farr began a meeting with First Church, Gulfport, on March 23d.

Is it "mixers" or "separators" that God wants? —Ex.

TENTATIVE PROGRAM FOR STATE W. M. U. CONVENTION COLUMBIA APRIL 10-12

TUESDAY EVENING

Opening Hymn.
 Scripture reading.
 Sermon—Dr. B. H. Lovelace, Clinton.
 Message in Song.
 Announcements.
 Appointment of Enrollment Committee.
 Adjournment.

WEDNESDAY MORNING

Hymn.
 Devotional.
 Welcome.
 Response.
 Recognition of Visitors.
 President's Message.
 Prayer.
 Message in Song.
 Report of Young People's Leader.
 Report of Corresponding Secretary.
 Appointment of Committees, Resolutions, Obituaries.
 Election of Nominating Committee.
 Personal Service Hour.
 Reading of Minutes.
 Announcements.
 Consecration Hour.
 Adjournment.

WEDNESDAY AFTERNOON

Young People's Program
 Address—Mrs. Maude R. McLure, Louisville, Ky.

WEDNESDAY EVENING

College Program
 Address—Mrs. Maude R. McLure.

THURSDAY MORNING

Hymn.
 Devotional.
 Vice-President's Hour.
 Message in Song.
 Report on Margaret Fund.
 Stewardship Hour.
 Business—old and new.
 Announcements.
 Consecration.
 Adjournment.

THURSDAY AFTERNOON

Hymn and Prayer.
 Mission Study Report.
 Message in Song.
 Foreign Mission Message.
 Prayer.
 Business—Old and New.
 Announcements, Adjournment.

THURSDAY EVENING

Hymn and Prayer.
 Union Address—Mrs. Maude R. McLure.
 Adjournment.

Brother J. L. Price says that Coldwater Association had its rally on March 15th, and though the weather was unfavorable, the crowd was enthusiastic and the meeting fine. They will come out with their part of the program.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Oxford B. Y. P. U.s Hold Training School

During the week March 4-9 the B. Y. P. U.s of Oxford enjoyed a most delightful and profitable study in four of the B. Y. P. U. Study Course Books. Miss Morgan won the hearts of every Intermediate and Junior in the church and they followed her to the train and were loath to see her go. She taught the Juniors in the afternoon and the Intermediates in the evening, with a large per cent of the enrollment taking and passing the test. The Seniors studied the Manual under the leadership of the State Secretary, with a good attendance and fine interest. Supper was served by the women of the church, and such a fine lunch it was. After supper the Intermediates and Seniors came together and studied together under the leadership of Brother Leavell, the pastor of the church, Pilgrim's Progress for the B. Y. P. U. It was a wonderfully inspirational hour and the story just lived before us and every Christian was the stronger for having been in the class. Brother Leavell is a wonderfully fine teacher, and with such a book as the text made the last session of the Training School each evening a fitting close for the day's work. We recommend the book Pilgrim's Progress to all B. Y. P. U.s as their next Study Course Book.

Four Days at Carrollton

It was the privilege and pleasure of the State Secretary to spend four days last week with the young people of Carrollton. They had just begun a B. Y. P. U. there, but had not finished the organization, so it was the completing of the organization of an Intermediate Union and the organization of a Junior Union that marked the work. Some parts of the Intermediate Manual were taught and the faithfulness of the young people to the meetings each afternoon was encouraging and appreciated. We left the union fully organized and ready to go forward in a splendid way and we look forward to hearing good reports from them each quarter. Mrs. Robert Gray was chosen as Leader of the Intermediates and Mrs. Murphy will lead the Juniors in their work. Brother Murphy is a B. Y. P. U. pastor. His heart is in the work and he loves the young people and they rally to his every suggestion.

We will have a report of the State S. S. and B. Y. P. U. Convention in next week's Record.

"People who declare that they haven't time to go to church probably have bigger and more important jobs than President Harding, Secretary Hughes, John D. Rockefeller, Jr., David Lloyd George, Governor Neff, M. H. Wolfe, or some other

leading national figures."—The B. Y. P. Union.

Dr. Robertson, pastor of the Senatobia church, believes in the young people "Studying to show themselves approved." They have a Study Course in session nearly all the time, and we are occasionally sending out to them awards from our office. It is a fine way to build up a church. The great need in all of our churches is "teaching". We don't do because we do not know, and to know we have to be taught.

Why not have a 100% Standard for your B. Y. P. U.? Nothing short of perfection should be thought of as a goal for the B. Y. P. U., and while you may not be able to maintain that high standard all the time, you will be able to reach it at times, and you never will unless you set it as your goal and work towards it.

The Instruction should not let a month pass without holding a study course for the new members of the union.

Spring is here and with it cold weather departs, so if your B. Y. P. U. has been in "winter quarters" now is the time to revive it. Do not wait another week. Do it next Sunday.

Our next general meeting in the state will be the new Assembly to be held in the building of Mississippi College at Clinton May 28-June 1st. We want to make it go. You go and it will go.

We have many general meetings, and we believe it is scriptural. "Neglect not the assembling of yourselves together".

In the contest for the "District Banners" to be given in each District B. Y. P. U. Convention in June, we are to count only these three months, MARCH, APRIL, MAY, except in two points, namely Study Course and organizing other unions. We will let what you have done any time since last June count on these two points.

DR. HARVEY F. GARRISON

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ANY TOBACCO HABIT

Brother: Pleasant Florida root easily, inexpensively overcomes any form of tobacco habit. Fine for stomach. Just send your address. T. D. Stokes, Mohawk, Florida.—Adv.

Tribute

Allow me a little space in the Record to pay my tribute of respect to the memory of Dr. George Whitfield, who died recently in Clinton.

I have not seen him since I left Clinton thirteen years ago and little did he think, I am sure, what an impression he made on my mind when he would toss his little piece of candy to me on the street as he would pass. I was only about five years of age—a bare-footed boy, but I will never forget him, for his child-like respect and kindness. To my mind he was one of the greatest old men that ever lived, and the memory of his smiling face and his words of kindness will linger in my soul.

I feel that he has left his family a heritage that is worth more than gold.

May God bless his memory and give this country many more such men, is the prayer of one of those little boys that loved him.

His little friend,

MARION CHAPMAN.

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The BAPTIST PRESS

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BAPTIST WORLD ALLIANCE

Stockholm, Sweden, July 21-27, 1923

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The Official Route

to the

Southern Baptist Convention and Women's Missionary Union Kansas City, May 16-21

The Frisco Lines have been selected by Dr. R. B. Gunter as the official route of Mississippi Baptists for the convention to be held at Kansas City, Mo., May 16-21, 1923.

"The Mississippian"—A Special Train

consisting of modernly equipped sleeping cars and coaches will leave Memphis 7:45 p.m., May 15th, and arrive Kansas City 9:30 a.m., May 16th; this leaving time from Memphis will enable delegates from all points in Mississippi to leave home during the day of the 15th and be in Kansas City in time for the opening of the convention on the 16th.

Make Sleeping Car Reservations Now

Sleeping car reservations, cost of railroad tickets, or other information, may be had upon application to

DR. R. B. GUNTER, Gen'l. Secy., Jackson, Miss., or

A. P. MATTHEWS, D. P. A., Frisco Lines, Memphis, Tenn., E. H. JORDAN, T. P. A., Frisco Lines, Memphis, Tenn.

KANSAS CITY, MO., 1923 CONVENTION CITY

Located 136 miles east of the geographical center of the United States and their great radio station nightly refers proudly to their location as "The Heart of America". While this is true geographically but from a Southern Baptist viewpoint it is located near the western border of Southern Baptist territory and they do not often have an opportunity of entertaining the great body of Southern Baptist Convention representatives attending these yearly meetings. It is hoped that the attendance will be greatest of all times, impressing our Western friends with our work and individual interest in our work, resulting in large attendance.

Let Mississippi show her strength—make reservations now on our special car leaving Memphis 7:45 p. m. May 12th.

Sidon Hopeful and Growing

I love to write good news, and if I have no good news to write I keep silent.

Sidon, a small town on the Y. and M. V. railroad, is just eight miles south of the lively city of Greenwood. Sidon will perhaps never be a large town, but will always be a live, prosperous community, a pleasant place to reside and to raise families. It has several mercantile firms, two drug stores, a saw mill plant, two churches, and a good consolidated school with building and equipment which cost near \$30,000.00. But I started to say something of our Baptist cause here.

Since the beginning of the present pastorate, some eight months ago, about fifteen have been added to the church, but the present membership is less than fifty. The congregations are readily increasing. The Sunday School is growing in attendance but much more in efficiency. One of the most hopeful signs is an increased attendance and interest on the part of the men. The women have among them some of the most zealous, well-informed and consecrated women I have ever labored with. They are just now taking on new life. The Week of Prayer just closed marked a great period in their history. Their President, Mrs. G. G. DeFoore, invited the Greenwood W. M. U. to send some of their number to be with them each day, which was gladly done. The meetings were full, instructive and inspiring. A number of the old members were re-enlisted and several others joined.

We had Rev. S. G. Posey, of Durham, to preach in our revival last summer, and we have secured him for another revival to be held in May or June of this year.

Sidon is coming the Lord's way. Pray for us.

T. J. MOORE.

A Union (?) Meeting at Pheba

Do you believe in them? Well, I do—this kind. Brother Clarke, our Methodist co-laborer, secured the services of his Conference Evangelist, Rev. W. A. Wilson, for ten days.

The Methodist church, being unsuited for holding revival services in, we offered them the use of our church. From his first sermon, Rev. Wilson gripped the hearts of his hearers through his earnestness and the simplicity of his message. The people came, and kept coming even "from the regions beyond".

Results? Well, Rev. Clarke gave the "glad hand" to 18 young converts, while 20 came knocking at our door, asking fellowship with us, after having followed their Lord down into the baptismal waters. Best of all, however, is the deep spiritual quickening of our people. A new day has dawned in the spirituality of our people, for which we praise God.

Brother Wilson is no clap-trap or high pressure preacher, but his is a message of love, from a loving God, to fallen man, electrified by a deep consciousness of a real experience of personal salvation. When he turns his batteries loose against sin and Satan every shot scores a hit. Worldliness simply goes to pieces before his onslaughts. May God's blessings continue upon him and his work.

C. N. CALLAHAN,
Pastor Baptist Church.

"GOD WAS MANIFEST IN THE FLESH"—1st Tim. 3:16

A great many of our newspapers have recently reported that Dr. Grant, a clergyman of New York City, has publicly declared that he did not believe that Christ was God, and that none of the Apostles had claimed that Christ possessed the power of God.

But St. Paul teaches that Christ was "God Manifest in the flesh," when alluding to Christ, he uses the below quoted words of the 3rd Chapter of 1st Timothy, "Great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world; received up into glory."

And Dr. Grant was mistaken when he declared that none of the Apostles had claimed that Christ possessed the power of God. For St. John claimed in the 1st chapter of his gospel that Christ possessed the power of God to create things.

For in the above mentioned Chapter, St. John alludes to Christ as "the Word;" says that he "was God"; and then claims that he possessed the power of God to create things by saying that "all things were made by him." St. John says this in the following words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. . . . And the Word was made flesh and dwelt among us."

And St. Luke claimed in the 10th chapter of his gospel that Christ possessed the power of God to forgive sins. For St. Luke claims in this chapter that Christ cured a man of his sickness by forgiving him his sins, and that Christ did this in order that the scribes and Pharisees

might "know" that he possessed power upon earth "to forgive sins."

Moreover, Christ claimed in the 10th Chapter of St. John that he possessed the power to raise himself from the dead. Christ claimed this in these words: "I lay down my life that I might take it again. No man taketh it from me. I lay it down of myself. I have power to lay it down, and I have power to take it again."

And the Bible tells us that Christ died upon a cross, and raised himself from the dead.

When some women at his empty sepulcher asked where Christ was, the Bible says that "the Angel of the Lord" answered, "He is risen as he said." And this answer necessarily implies that Christ raised himself from the dead.

I think that the Bible teaches that Christ was Jehovah himself manifested in the form of a man to multitudes of men and women in the time of the Apostles; just as he was to Adam and Eve in the Garden of Eden, and to Abraham and Sarah on the plains of Mamre, when, as we are told in the 18th chapter of Genesis, he ate some food; told Sarah she should give birth to a son; and talked to Abraham about the destruction of Sodom and Gomorrah.

We are told by St. Paul in the 2nd chapter of Philippians that Christ Jesus was in the "form of God" and thought himself equal with God, before he "took" upon himself the form of a man.

In the 15th chapter of 1st Corinthians, St. Paul says: "When all things shall be subdued unto him, then shall the Son himself be subject unto him, that put all things under him that God may be all in all."

MRS. JAMES BENNETT.
(From Richmond, Ky., Daily Register.)

A SQUARE DEAL FOR THE ORPHAN

I raise the question: Have Southern Baptists given due consideration to the dependent child? In some of the states we are doing a fairly decent business in the care of orphan and destitute children. In other states the work is incipient or else inadequately supported, and certainly it is not standardized. On the floor of the Southern Baptist Convention there is annual discussion of missions, education, the denominational press, hospitals, in fact all the causes for which we as Baptists stand, with the alone exception of Child Welfare.

Shall we not hereafter have presentation of this great subject? No orphanage man wants a new Board. There is no need for one. But surely there should be a place on our annual program for a dignified discussion of so important a topic as the care and training of the helpless child. Let us hope that at Kansas City there may be a unanimous vote to allow this topic to be included henceforth in our order of business.

A. T. JAMISON,
Supt. Connie Maxwell Orphanage,
Greenwood, S. C.

Tallahatchie

Tallahatchie Association was organized at Ascalmore church in October, 1921. The first year of its history there was much uncertainty and doubt as what could be done and as a result very little was accomplished.

The first annual meeting came all of the twelve churches were represented and the uniform program was adopted and carried out.

At the first meeting of the County Mission Board the year's state program was adopted and is being carried out.

The Associational Rally will be held at Corinth church, and the following program will be given:

Rev. J. A. Bass has been called to the Cascilla field, and will move to Cascilla in June. He already is at work.

Rev. A. T. Cinnamond has been called to the work at Charleston. He had not replied to the call the last we heard.

Charleston Ladies are carrying out the week of prayer program this week.

Rev. J. R. G. Hewlett led the services on the fifth, and Rev. Hosea Price of Tunica on the sixth.

Only a few attended the Conference at Greenwood. The man who missed the stirring address of Dr. Gunter, and the wonderful appeal of Dr. Martin, and all the rest of the great program, lost that which would be a great inspiration to him. Let's go, brethren; information will save inflammation, as Brother Farr aptly said in the opening devotional.

Rev. F. L. Litchfield, organizer for the association, preached at Charleston church recently, speaking in the

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ready for shipment. Seventy acres strong, well-rooted plants grown in open field at Texarkana. Fifty plants to bundle, labeled separately with variety name. Damp moss at roots. CABBAGE: Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen Market, Early and Late Flat Dutch. Parcel post prepaid: 100, 30c; 300, 75c; 500, \$1.25; 1,000, \$2.; 5,000, \$9.50. Express collect: 5,000, \$6.25; 10,000, \$10. ONIONS: Crystal Wax, Yellow Bermuda. Parcel post prepaid: 100, 30c; 500, 90c; 1,000, \$1.50; 5,000, \$6.25; 10,000, \$12. Full count, prompt shipment, safe arrival, satisfaction guaranteed. UNION PLANT COMPANY, Texarkana, Arkansas.

FROST PROOF CABBAGE PLANTS, \$1.00 per 1000 f. o. b. Valdosta, Georgia. All varieties. Prompt shipment. MANSOR PLANT CO. Valdosta, Ga.

To the White Democratic Voters of Hinds County, Mississippi:

I hereby announce myself as a candidate to the office of Representative in the Lower House of the Legislature of Mississippi in the August primary. I want to say to the individual voter that I solicit your support, and if you elect me to this important office I will give my time and talents to further the best interests of this great county and great state.

Yours very truly,
Z. WARDLAW,
Utica, Miss.

morning on and go.

As a res unteered to in any way

Not only few of the erous pursu tion of se the associa

We bel city preach and salary country pa ion that h people tha the cause. ion my peo great need

The wr country ch and three than thirti he has an and oppor never had

Let's go brethren,

Monday

spirit of m Dr. J. A. F enly home life.

He was funeral of Thursday, Friday, r Sunday ar attended afternoon Meridian. passing t remarked the Bapti that was resting p of this gr the state, church, fa if it was phanage of the se did not r not true. indendent icit from they had und of penses.

I refer the Miss in the mi the Bapti

While vant to Mississipp in which ortion Sunday abit of on in ea When th and beco hey will o God's peak.

Shubu

morning on God's command to come and go.

As a result several fine men volunteered to help in the county work in any way they could.

Not only did this happen, but a few of the brethren made up a generous purse as a token of appreciation of services of the preacher in the association.

We believe that if every town and city preacher would exchange work and salary for one month with some country pastor he would get a vision that he would take back to his people that would do great good for the cause. "Where there is no vision my people perish" and that is our great need in this critical hour.

The writer is serving his first country charge, one half time church and three others, preaching not less than thirteen sermons a month, and he has an understanding of the needs and opportunities of service that he never had before.

Let's go out into the by-ways, brethren, and bring them in.

REPORTER.

Baptist Orphanage

Monday night, March 5th, the spirit of my good friend and brother, Dr. J. A. Hackett, passed to his heavenly home in his 91st year of useful life.

He was honorary pallbearer at the funeral of Mayor J. W. Parker Thursday, had a stroke of paralysis Friday, rallied some and another Sunday and died Monday. The writer attended his funeral on Tuesday afternoon at First Baptist church, Meridian. In going to the cemetery, passing the Masonic Orphanage, I remarked that I was president of the Baptist Orphanage. The sister that was conveying me to the last resting place of all that is mortal of this great man which is a loss to the state, the denomination, his local church, family and friends, asked me if it was true that the Baptist Orphanage did not use their pro rata of the seventy-five million fund and did not need it. I told her it was not true. The report of the Superintendent shows that there was a deficit from all sources of \$3,000.00 and they had to draw from a savings fund of former years to meet expenses.

I refer you to the report made to the Mississippi Baptist Convention in the minutes and also published in the Baptist Record I think.

While I am correcting an error want to thank the good people of Mississippi for the generous manner in which you filled the free transportation cars. Wish more of the Sunday Schools would adopt the habit of giving one Sabbath's collection in each month to the Orphanage. When those children are converted and become members of the church they will have become liberal givers to God's cause. I know whereof I speak.

W. H. PATTON.

Shubuta, Miss., March 7, 1923.

BAPTIST WORLD ALLIANCE

July, 1923, offers Baptists one of the opportunities of a lifetime. The great meeting in Stockholm, Sweden, will be one of inspiration and education such as we have never had before in the history of our Zion.

Only a little while ago we sent four million men in the service of our country and nearly half of this number went "over there" to do and to die. Theirs was a mission that meant death to many of them and death to others, and carried with it wholesale destruction. We gave our boys and we gave our money freely at the call of our country.

Now the call is to go "over there", to save the lives of men, and it is the King's business. The problems of today can be settled not by congress and country, but by Christ and the church. This meeting in Stockholm will hearten the messengers of peace and good will in Europe as nothing else can, provided Americans assemble in great numbers and in the spirit of Christ. We can get more than we give, and yet we can give without measure by our presence at Stockholm with our European brethren.

Those who attended the Philadelphia meeting will ever remember the thrill and power of the addresses by our Baptist visitors, especially those from Russia. Baptists will be in Stockholm from all parts of Europe because of the proximity of the place to their homes, and the meeting should have the same power as that memorable meeting in Jerusalem when "devout men assembled out of every nation under heaven, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians." May we hear from the nations of the earth at Stockholm, speaking in their own tongues and in tongues of "the wonderful works of God."

One week in Stockholm with Baptists from England, France, Switzerland, Italy, Germany, Belgium, Holland, Scandinavia, Russia, the Balkans, the new countries created by the world war, and delegates from Asia Minor, whom we can meet in private and hear in public, will do more to educate our minds and uplift our hearts than years of reading and study could possibly do. We will photograph faces on our hearts that will give up a life-long picture gallery of European Baptist Heroes, more inspiring than all the masterpieces of the Vatican or anywhere else.

Delegates from American churches ought to go in such numbers as to furnish echoes from this great gathering in every city, town, church and heart of our great denomination at home. And just here, may I plead with churches to send their pastors. From the income of many ministers it would really be a burden to pay the expenses of such a trip, but nearly any church in the United States could "get busy", and it would be a small task for the whole church.

The church would be rewarded a hundred fold, and the minister's life enriched for all his days. Churches could not make a wiser investment for the Kingdom.

A visit to Europe, and with some, on to the Holy Land, would give information, such as travel alone can give for enriching the minister's life and ministry, that would repay the church a hundred times over. Brothers and sisters, get together and "put this over" for your pastor. It will put a new song in his heart and a fresh message on his lips. And Brother Layman, stop making money long enough to go to this great meeting. You owe it to yourself, your body, your overworked mind, and your very soul, as well as to the Kingdom of God to go to Stockholm, if you can possibly do so.

Aside from the great Baptist meeting, money spent in travel is a wise investment. Short and long trips have been arranged by many tourist agencies at very moderate cost, and the attractions on any one of them is quite sufficient. It is not my purpose to advertise the Wicker Tours in this plea any more than to call the attention of the denomination to other ways of going, but no matter how you may travel, be sure and arrange to go, and mingle your prayers, your praises, and your personalities with the struggling Baptists of Europe and the world in the great Alliance meeting.

Churches, send your pastors!

JOHN J. WICKER,
Richmond, Virginia.

March 13th, 1923.

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THREE SIGNIFICANT CONFERENCES

By L. R. Scarborough

In beginning my tour of the states in the interest of the spring canvass for the 75 Million Campaign I attended three great meetings in three states.

Little Rock, Ark., was the first. Words can not describe what Secretary Rogers and his helpers accomplished in bringing hundreds of laymen, preachers and women from all over the state to this wonderful meeting. The information, inspiration, organization and determination were surpassing! Arkansas is triumphing fast. They have willed to win! A mighty array of Arkansas' own talent was aided by Dr. Mullins, Miss Mallory, Dr. Love and myself. We visitors gave the workers the best in our shops. The day spells progress and victory for these Arkansas champions of grace and truth.

Kansas City was next. The two days spent there in a city-wide and section-wide conference were meaningful days indeed, the best I have seen in Missouri in these three years since the Campaign was projected. Drs. Groner, Love and I were the outside speakers. We brought messages of Baptist victory to six churches and to large, enthusiastic, responsive crowds. There were a number of conversions at the services, and a fine sympathy and a great spirit of co-operation were shown. Dr. Love made the greatest address I have heard him make to the general Pastors Alliance. This body met at the Bales Avenue church under the leadership of that princely pastor, Dr. Bishop. This meeting was followed up by a banquet and an all-afternoon and evening conference, where the three visitors spoke. Practically all the pastors in the city and nearby sections were present. A wonderful spirit of unity, brotherhood and co-operation was manifested. These brethren are planning to win in a great spring round-up.

Missouri Baptists are in a far away better condition than before since the beginning of the Campaign. Sixty-two Baptist churches of St. Louis and vicinity are now engaged in simultaneous revival meetings. Nearly 100 churches in Kansas City and environs are planning such meetings. Secretary Wood is planning a great state-wide movement to win souls this year. He is being blessed wonderfully in his leadership of the Missouri hosts.

Louisville, Ky., was the next city visited. Brother W. S. Farmer of Frankfort, chairman of the laymen's work in Kentucky, in conjunction with Secretary C. M. Thompson, had planned an all-state meeting. They succeeded. Hundreds of laymen, preachers and women came. It was glorious! The tides ran high. The spirit of victory was manifest. An unconquerable will to succeed seemed to possess the workers and drive them on. Brother Farmer is a matchless leader of laymen. Secretary Thompson is an organizer and leader of great wisdom and power. Dr. Mullins and many more of Ken-

tucky's own leaders brought great messages.

I spoke at the Seminary once and to the conference twice. My, how great that Seminary crowd looks! Four hundred and twenty-five preachers this year, the greatest crowd of preachers gathered under one teaching force in the world! What their training will mean for God, the truth and a lost world no man can tell. But how they need new, more and better equipment! I visited the new seminary site through the courtesy of President Mullins. It's a beauty spot—an ideal place. Southern Baptists must soon put \$2,500,000 on these beautiful grounds for this school of the prophets.

Editor Masters of the Western Recorder is planning to throw the full force of his great paper full length into the spring Campaign. His campaign for new subscribers goes on splendidly.

In all the states visited I have found a wonderful spirit of loyalty to the Campaign. Co-operation is the watchword. Everywhere there seems to be a better spirit among the people. I am going on touching centers in nearly all the states bearing my testimony and speaking the best word I can to the brotherhood.

We MUST win—\$36,000,000 more—and the time is short. Southern Baptists are able. Will our LEADERS LEAD NOW? Will our people, for Christ's sake make victory SURE? We CAN do it without sacrifice. If we were to sacrifice we would double the amount. We MUST win. Let's do it.

RESOLUTIONS

Whereas our beloved pastor feels that God has called him to another field of labor, in consequence of which, he has resigned this work.

Be it resolved:

(I) That the Central Coldwater Baptist church accepts his resignation with regret, for he has been an efficient and faithful servant of the Lord; a most excellent pastor and leader, ever ready and willing to do anything in his power for spreading the gospel of his Lord and Master.

(II) That not only has he been interested in his own flock, but has taken the entire county under his watch-care, and has done more to establish and unite the religious work of the county than any one man.

He has also been the prime factor in establishing a county encampment that rivals in attendance and constructive work any in the state.

It was through his untiring efforts that Tate county was enabled to exceed her quota for the 75 Million Campaign, he being the only pastor in the county at that time.

Through all these years of service Brother Whitten has always had a faithful and earnest helper in his noble wife. His family is an addition to any community. Their work in North Mississippi will ever be a memorial to them.

(III) We commend them to their new field of labor and pray that the membership of the Bay Saint Louis and Kiln churches give them the

whole-hearted support they deserve and crave.

We believe in the divine leading of the Spirit, and bow humbly to God's will, asking that He bless and keep them and give them many souls for their hire.

(IV) That a copy of these resolutions by placed on the minutes of the Central Coldwater Baptist church, a copy be sent to the state paper, a copy to the county paper and one to the churches at Bay Saint Louis and Kiln, Mississippi.

These resolutions approved by

LAWRENCE B. VALK
Church Architect

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East Mississippi Department

By R. L. Breland

Neshoba County Association

The all-day meeting of the Neshoba County Association was a big success, held at Philadelphia March 14th. Three-fourths of the churches were represented and some from the outside. Elders H. T. McLaurin and L. E. Lightsey were present and rendered valuable service.

Every one present was enthusiastic for the work. Practically every layman present volunteered his services to take part in the April "Catch Up" Campaign, saying, "Use me anywhere that I can be of use." That was certainly a fine spirit and enthusiasm ran high. There was an expression of determination that Neshoba county should come up with her part of the funds this year. The pastors present also were in hearty accord, ready to do all in their power to bring success. I feel hopeful beyond expectation since the joyful meeting of the churches. I count on Neshoba Baptists.

Among those laymen who were enthusiastic and volunteered their services were T. B. Williams, popular candidate for the State Senate; W. D. Hitt, candidate for Legislature; J. A. Grafton, Supervisor candidate from Beat 4; J. E. Jolly, also candidate for Chancery Clerk, J. E. McCraw, G. M. Rucker, B. E. Turner, H. R. Johnson and W. D. Cole. Others will send in their names later.

All-day meetings were planned in the churches of the county beginning the fourth Sunday in March at Black Jack, Z. B. Kitchens pastor, and closing the fifth Sunday in April at Center Hill, John W. Jones pastor. It was requested that each church arrange for the meeting on its regular preaching day and notify and invite the workers. Write W. Rufus Beckett, Philadelphia, Miss., when arrangements are completed.

This association is in to win. It is desired that offerings will exceed any year since the special work started three years ago. It can be done, it must be done, it will be done, the Lord willing.

Notes and Comments

It is reported that Elder John W. Jones is real sick. We are praying that he may soon be well again, for this good man is needed in these parts just now.

Elder W. W. Spears reports the church building at Pearl Hill, Leake county, ready for use and that it will be dedicated the third Sunday in April. This is a new organization where Pastor Spears is doing some splendid work.

Had Elder L. E. Lightsey with me at Hope three days last week. We succeeded in putting the Baptist Record in the homes of the church. Some said we couldn't do it, but we did. He is at Deemer at this writing. Deemer is already in, but it is time to renew.

This writer was at the Meridian Conference for only one night. He

regretted so much to miss the big day, but Providence ruled otherwise. His home was with Brother A. S. Bozeman, that big hearted Christian lawyer. No use to say any more for you know the rest. Dr. Seay delivered a splendid sermon on "The Christian, the Kingdom and the Campaign."

IS THERE A RACIAL CONFLICT?

Much reference is made in certain journals to the racial conflict between the whites and the dark-skinned races in this country. We have been unable to sympathize with this contention. We do not deny that there have been some deplorable episodes and mob incidents which touch this matter. But we are not persuaded that these are special to the relations of the different races. The same or similar violence is found between labor and capital. Remember the Herin violence in Illinois. It surely was as brutal and as terrible as the Florida outrages between the whites and the blacks. We see a similar, though not so violent a clash, between the Jews and Harvard, as between the negroes and Harvard. Then the bandits who have been active of late pay no attention to color. Neither do the Ku Klux Klan of these days. We have no disposition to belittle any violence perpetrated upon any race, but we are quite sure that modern violence is not racial, but breaks out under all relations. Its cause is not the difference between colors, but it is found in the hearts of men. A white man and a man of color can and will live in peace and co-operation if the heart of each is right. We are convinced that in this country every man has the right to liberty and the pursuit of happiness, and if he pursues that in a regular way, he may at any time meet with violence from the sin and evil in the heart of common human nature. But we are also persuaded that the colored man will find no more evil from his color than he and all other men will find from many other causes. The wisest thing for the colored man to do is to pursue a diligent and honest course, in the fear of God and seeking for his blessing, with a view to improving himself and of discharging his duty, and we believe he will find that in time the question of race, save within proper bounds mutually recognized, will pass away. This continual proclaiming that race antagonism exists only helps to excite and increase it. We further believe that the present emphasis put upon the theory of uplifting man through his environment and other externals only aggravates the distinction. Man must be improved from within, by a new life and new character, and men so renewed will adjust and profit by improved environment. Mere external applications never have, and never will, accomplish much. This age gives too much attention to a man's environment, and not enough to the man himself; too much to the external, and not enough to the eternal; too much to human education, and not enough to divine regeneration.—The Presbyterian, Philadelphia.

Calhoun church, or what is most generally known as "Hot Coffee", has almost completed a neat new house of worship. Brother D. W. Moulder is pastor.

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ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET
25 CENTS — ALL DRUGGISTS

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This preparation for the treatment of freckles is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength Othine; it is this that is sold on the money-back guarantee.

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Grippe

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When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

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ROCKEFELLER'S "BILL OF RIGHTS" FOR WORKERS

Wellesley Hills, Mass., Feb. 23, 1923.—"Man is a human being first, and a member of industry afterward", from that beginning, J. D. Rockefeller, Jr., son of the Standard Oil King, outlines a remarkable program, not for the worker but for the employer.

The nation has been watching for a bill of rights, for a worker's bill of rights—a common sense platform—that could be generally accepted by industry, but we hardly expected it to come from the wealthiest interests in America.

Yet J. D. Rockefeller, Jr., he of the name that has heretofore characterized capitalism in the mind of the worker, has submitted a program to Babson Institute, in hope that it will be adopted by industrial executives everywhere. As you read it you can understand why this junior Rockefeller has been recognized in the financial world as an unusual power, and has been noted among those who know him personally for his unusual vision and fairness.

1. "I believe that Labor and Capital are partners, not enemies," says Mr. Rockefeller, "that their interests are common, not opposed and that neither can attain the fullest measure of prosperity at the expense of the other, but only in association with the other.

"I am for an eight hour day and a six day week," continues Mr. Rockefeller. "Any schedule requiring longer hours and which does not provide for one day in seven in which the worker can rest and recuperate, is unsound, uneconomic and unjustifiable. In such industries as must of necessity operate continuously, night and day, 365 days in the year, schedules must be arranged so that the worker has an eight hour day and a six day week or its equivalent.

"I am for this because I feel that a good many of the industrial disputes of the past have risen from the fact that employers under stress of circumstances and competition have broken away from this basic fact that man is human being first, and an industrial worker afterward. The adoption of the eight hour day in the general industrial field will tend to increase efficiency and will bring the less scrupulous and less enlightened elements of competition into line.

2. "I believe that the Community is an essential party to industry and that it should have adequate representation with the other parties.

3. "I believe that the purpose of industry is quite as much to advance social well-being as material prosperity; that, in the pursuit of that purpose, the interests of the Community should be carefully considered, the well-being of employees fully guarded, management adequately recognized and Capital justly compensated, and that failure in any of these particulars means loss to all four parties.

4. "I believe that every man is entitled to an opportunity to earn a living, to fair wages, to reasonable hours of work and proper working

conditions, to a decent home, to the opportunity to play, to learn, to worship and to love as well as to toil, and the responsibility rests as heavily upon industry as upon government or society, to see that these conditions and opportunities prevail.

"Every worker has a right to comfortable living conditions. As a fellow human being, the worker is entitled to health, comfort and contentment. Wage scales should be measured in these items and not in dollars.

"This is no plea for paternalism. Personally, I dislike even the word. These elements of health and happiness must be provided not through chance generosity nor paid welfare schemes, but they must be adopted in the spirit of fair play; in the spirit of common sense. I am sure any added burden that may temporarily appear upon the adoption of such a policy will be taken care of in increased production and the elimination of waste through carelessness and lack of interest.

5. "I believe that diligence, initiative and efficiency, wherever found, should be encouraged and adequately rewarded, and that indolence, indifference and restriction of production should be discountenanced.

6. "I believe that the provision of adequate means of uncovering grievances and promptly adjusting them, is of fundamental importance to the successful conduct of industry.

"I am for employee representation," adds Mr. Rockefeller in making his sixth point. "Every shop, every factory, every large organization in the country should have a committee of workers who can appear before the directing head of that business and voice any complaint or grievance which their constituents may have, without the possibility of suffering personally because of the criticism or complaint. In fact, if I had my way the workers would be represented officially upon the board of directors. I do not believe that there should be any discrimination upon the part of either management or workers because of any man's affiliation with a society, fraternity, or union. Any organization or arrangement which tends to improve working conditions is justifiable and should be encouraged as long as it does not hinder the rights of another group.

7. "I believe that the most potent measure in bringing about industrial harmony and prosperity is adequate representation of the parties in interest; that existing forms of representation should be carefully studied and availed of insofar as they may be found to have merit and are adaptable to conditions peculiar to the various industries.

8. "I believe that the most effective structure of representation is that which is built from the bottom up; which includes all employees, which starts with the election of representatives and committees in each industrial plant, proceeds to the formation of joint district councils and annual joint conferences in a single industrial corporation, and admits of extension to all corporations in the same industry, as well as to all industries in a community, in a

nation, and in the various nations.

9. "I believe that the application of right principles never fails to effect right relations; that 'the letter killeth but the spirit giveth life'; that forms are wholly secondary, while attitude and spirit are all-important; and that only as the parties in industry are animated by the spirit of fair play—justice to all and brotherhood—will any plan which they may mutually work out succeed.

10. "I believe that that man renders the greatest social service who so co-operates in the organization of industry as to afford the largest number of men the greatest opportunity for self-development and the enjoyment of those benefits which their united efforts add to the wealth of civilization.

"Finally," says Mr. Rockefeller, "I believe in the stockholder's responsibility. Unfortunately, I am a minority stockholder in practically all of the concerns in which I am interested, but I do not believe that the fact that I am a minority stockholder and, therefore, have no legal right or voice in the management, absolves me from responsibility in this matter of industrial relations. I am making every effort that I possibly can to be sure that my views will be considered, that my voice will be heard by the management of these concerns and I earnestly urge every other minority stockholder to make a strenuous effort to bring whatever influence he has to bear on this point. Adopting a common sense attitude on this all-important matter, America can continue to progress and we can enjoy prosperity as the greatest industrial nation in the world. Continued nagging, squabbling, and endeavoring to take advantage of the other fellow, can only lead to more strife, greater loss, disappointment and disaster for every one concerned."

Yes, it looks as though one of the greatest "capitalists" of them all has written the workers' bill of rights.

The Babson Institute experts whose business it is to cut away the trappings and get down to fundamentals have endorsed it, not only as a reasonable but as a practical program. Economic history teaches that almost any industrial ill can be remedied by following in substance Mr. Rockefeller's basic principle. "Every worker is a human being first, and industrial worker second." To this need only be added the axiom that the worker is a rational being and if he faced the same set of facts that the employer faces he would come to the same conclusion.

During a recent political campaign two deacons of the same faith religiously, but on opposite sides of the fence politically, attended prayer meeting services.

"O Lord," intoned the Republican deacon, "I pray thee that the Republicans may hang together—"

"Amen!" ejaculated the Democrat.

"But not, O Lord," continued the Republican, "in the sense that my Democratic brother means, but in the sense of accord and concord."

"Any cord'll do, Lord; any cord'll do!" was the Democrat's closing thrust.

IN MEMORIAM

Brother W. J. Cook, Sr.

At his home near Tillatoba, Miss., on Feb. 5, 1923, while mother earth was covered with a blanket of snow, quietly, peacefully, after months of suffering, did the spirit of Brother W. J. Cook, Sr., leave its temple of clay and return unto the God who gave it.

Brother Cook was born in Yalobusha county on April 4th, 1861. He was married to Miss Terry Jane Wilcox on Dec. 31st, 1886. He became a member of Union church in 1880. This church dissolved, and Brother Cook united with Tillatoba Baptist church in 1909, where he served as deacon until his death. He is survived by his widow and one son, L. P. Cook of Tillatoba, and a daughter, Mrs. Ed. Tomlin of Minter City, Miss. In the death of Brother Cook not only did the church sustain a great loss, but the county as well, for he was a citizen of a worthy type, a church member that lived his religion, honest in his dealings with his fellow man. His patience to bear pain, his willingness to sacrifice, his loyalty to his church, his love for others, his faith in Christ and his consecration to God will long be an inspiration to others. Truly our loss was Heaven's gain.

His pastor,
M. A. DAVIS.

Martha Nell Toler

On Feb. 20th, at 5:10 o'clock p. m., the death angel entered Street's Sanitarium at Vicksburg and placed his pallid touch upon the idolized form of little bright-eyed Martha Nell, youngest child of Mr. and Mrs. I. L. Toler of Gloster, Miss.

God in His infinite wisdom has seen proper to claim this precious little flower as His own and to leave a bereaved and heart-stricken family in sadness. Just a short while, eleven months and eighteen days, was she permitted to shed her radiance and sweetness round her loved ones. Then God touched her and she went to be with Him. Six days she fought the battle for life. All that doctors, nurses and loved ones could do, was in vain, then precious Martha Nell left us to be with the angels in a home beyond hte skies. Hard, oh! so hard, to give her up, but we bow in humble submission to God's will. He has taken our darling for some great purpose, but, do we question His divine will and ask "Why"? Oh! no, for we know that our Heavenly Father never makes a mistake, and some day we will understand. And may we all, who so tenderly loved her, so live, that when the evening time of our lives draws near, we will behold our darling Martha Nell's outstretched arms and glad, bright eyes, welcoming us to the realms of eternal light.

ONE WHO LOVED HER.

Dr. George Whitfield Passes Away

After a long life of over 92 years, Dr. George Whitfield, prominent in the denominational life of Mississippi, has fallen asleep. From his

OBITUARY

J. Cook, Sr.

Mr. Tillatoba, Miss., while mother earth, after months of spirit of Brother have its temple of into the God who

as born in Yalo-April 4th, 1861. He Miss Terry Jane st, 1886. He be- Union church in h dissolved, and ed with Tillatoba 1909, where he until his death. his widow and one Tillatoba, and a Tomlin of Min- In the death not only did the great loss, but the he was a citizen a church member ion, honest in his fellow man. His pain, his willing- his loyalty to his others, his faith consecration to an inspiration to loss was Heaven's

stor, M. A. DAVIS.

ell Toler

t 5:10 o'clock p. entered Street's sburg and placed on the idolized ght-eyed Martha of Mr. and Mrs. er, Miss.

nite wisdom has im this precious own and to leave rt-stricken family a short while, d eighteen days, to shed her ra- us round her loved ched her and she m. Six days she or life. All that loved ones could en precious Mar- e with the angels te skies. Hard, e her up, but we mission to God's our darling for but, do we ques- and ask "Why"? w that our Heav- makes a mistake, will understand. who so tenderly that when the lives draws near, darling Martha arms and glad, ming us to the ight.

LOVED HER.

ld Passes Away of over 92 years, d, prominent in life of Missis- leep. From his

home in Clinton he quietly passed to rest Thursday morning, 10:15 o'clock, March 15th.

Dr. Whitfield was born at Society Ridge, Hinds county, uniting at the early age of 9 years with the old Baptist church of that name.

His father, Benjamin Whitfield, was one of the early settlers of Mississippi, coming from North Carolina and receiving grants of land from Presidents Adams, Van Buren and Jackson. This gentleman settled in Hinds county. Four children were born, namely, Theodore, later a prominent Baptist preacher of the South; Benjamin, later a professor in Mississippi College; Sallie, later the wife of General Richard Griffith of the Confederacy, and George. This son was educated in an academy near his father's house and also further by private instructors, and afterwards entering for the junior year Columbian College, now George Washington University. From this institution he graduated and was, at the time of his death, the oldest living graduate of the same. He also attended Newton Theological Seminary and, returning to Mississippi, served as pastor of the Yazoo City church and other churches of the state. Some 42 years ago he moved to Clinton for the purpose of educating his children. Here he was a teacher in the Sunday School, clerk of the church, and often pulpit supply when needed. He was, until a few years ago, becoming too feeble, a faithful attendant at prayer meeting and at all the services of the church.

He was a great believer in Foreign Missions, serving for nine years as State Secretary of the same. Then for twelve years he was Secretary of Ministerial Education. He was ever a staunch friend of Mississippi College and was a member of the Board of Trustees for thirty years, on the same board where his father had himself likewise for many years been a member, even president of the board, and where now his son, Theo. Whitfield, is a member. This institution in 1896 conferred on him the honorary title of D.D.

About the year 1868 he married Miss Amelia Hatch of Aberdeen, with whom (until her death) he lived for 25 years, and from which union five children were born, namely, Paul, Jessie, Benjamin, Grace and Theo.

Six years after her death he married Miss Mildred Foster of Starkville, who was with him until the last. She herself is a sister of Rev. L. S. Foster, who founded the Baptist Orphanage at Jackson.

Dr. Whitfield leaves behind him this wife and four children, Messrs. Paul and Benjamin Whitfield, and Mrs. Grace Duncan, all of Pocahtas, and Rev. Theo Whitfield, pastor of the First Baptist church of Gulfport. The son, Jesse, some few months ago preceded his father to the better land.

The funeral services were conducted in the Mississippi College chapel, the college for the time suspending classes and the faculty acting as honorary pallbearers, and Revs. P. I. Lipsey and B. H. Lovelace officiating, after which his aged and tired

body was laid to rest in the Clinton cemetery to await the call of the resurrection morn.

Letha Armstrong

Letha Armstrong passed to her eternal home at the age of eight years and eighteen days. She was born January 6th, 1915, and departed this life on January 24, 1923. She was accidentally shot by her little brother while they were playing, and died in a few minutes, never speaking a word after she was shot.

Her father and mother, who live on their farm ten miles east of Hazlehurst, are very sad because they loved Letha so much, for she was so affectionate and dutiful to her parents. She had such a kind disposition; though so young she was always thoughtful of others, especially her mother. But she is gone where sorrow cannot enter. While you weep, dear parents, your little Letha rests. Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven". The poet said, "Jesus loves the children dear; loves to have them always near. He will take them when they die, to his heavenly home on high". Earth has many sorrows that we cannot understand, but when Jesus comes again, we will understand. Cheer up, loved ones, and be you also ready, for she cannot come back to you here, but you can go to her. Letha was laid to rest in Sardis cemetery on January 25, 1923; the burial service conducted by Rev. H. C. Joiner.

Mrs. C. I. Finch

Since God in his all wise providence has seen fit suddenly to remove from our midst our beloved sister, Mrs. C. I. Finch, we bow with heavy hearts in submission to his will.

Mrs. Finch was a noble Christian woman, endowed with an unusually cheerful and unselfish disposition. Charitable, a neighbor in all the word implies, she radiated an influence for kindness; to know her was to love her.

We wonder why God takes the purest and the best, but we know it is for a purpose and we can only say, "Thy will be done".

Therefore be it resolved by the Hickory Baptist Church that we feeling deeply our loss, express gratitude for her life among us and for the high example of right living that she left us, and we further express our united and individual sorrow for the passing of our friend.

Resolved that we send this word of loving sympathy to her husband and children and join them in sharing their loss as far as is possible, praying God's richest blessing upon them.

Resolved further, that a copy of these resolutions be spread upon the minutes of our church, a copy be sent the family, also one sent to the Baptist Record for publication.

Respectfully submitted,

MRS. H. W. McMILLAN,
MRS. J. A. GALLASPY.

Victor H. Varnett

On the 15th day of February, 1923, Victor H. Varnett passed into eternity, leaving in the hearts of his

loved ones, neighbors and friends, a void that never can be filled.

Husband, father, neighbor, friend—the role of each of these he filled with that kindness of heart and nobility of soul which cast a benediction on the paths of all whose lives touched his in Life's journey through the years.

He was born in 1863, in Madison county, near old Vernon; joined the Baptist church in early manhood, was an earnest church worker, and was always a most liberal contributor to its support. None ever appealed in vain to "Vic Varnett", whether the assistance asked for were for the church or some deed of mercy,—for it can be truly said that the spirit of Christian charity dwelt in the heart of this good man.

He leaves a wife, five daughters and six sons, who have the loving sympathy of us, their friends;—they do not grieve alone, since we, too, share their sorrow.

Many were the traits of character which endeared him to all who knew him, and one trait so essentially a part of his life, was that of his kindly and charitable judgment of all who passed his way.—No one was ever outside the pale of his Christian compassion, or beyond the reach of his helping hand.

"Some where we hear a voice calling",—but though we cannot answer now,—some day we shall meet again, face to face,—having been guided through the intervening years by the memory and the example of his noble Christian life.

A FRIEND.

Mrs. J. N. Robbins

Miss Theresa McCabe was born July 5th, 1854, and was married to Mr. J. N. Robbins at the age of twenty-six, on Dec. 26th, 1880, and to this union there were born seven children, two boys and five girls. The two boys preceded her to the grave, but the five girls were here to mourn her death, which came March 2nd, 1923.

They are Miss Floy Robbins of Harpersville, Mrs. O. O. Austin of Harpersville, Mrs. J. S. Rimmer of Camden, Mrs. J. V. Ainsworth of Bay Springs, and Miss Flossie Jack of Harpersville.

At the age of eighteen she united with the Baptist church, and since that time she has been a devoted and consecrated member of the same.

When her youngest child was only six months old her husband was called into eternity, leaving her with all the responsibilities of the home, but with the help of the Lord she reared her family, which is second to none in this section.

She educated all of her children. One son that lived to be grown was graduated from A. and M. College, and all of the girls have been teachers, and one (Miss Flossie Jack) has surrendered to do definite work for

our Lord, and has had one year in the Training School at Louisville, and Miss Floy is now doing some work in Peabody University. The other girls have homes, and the affairs of these homes occupy their attention.

She was a loving companion, a devoted mother, a kind and congenial friend, and a consecrated Christian. She loved her children, and sacrificed for them. Hers was a sacrificial spirit. She loved her church and her Saviour and Lord and was true and faithful to them.

Loved ones, weep not for her, for she has gone to a better place. Follow her, and all will be well.

The funeral was conducted by the writer in the home amidst a crowd of loved ones and friends who had come because of love and respect for her.

Then her body was carried and laid to rest beside her husband and boys in Hillsboro cemetery.

G. O. PARKER.

Rev. A. S. Johnston, pastor of Seminary and Mount Olive, held services at Seminary on the 11th, and with the assistance of N. T. Tull and others ordained R. T. Taylor and Judge W. L. Cranford deacons. These brethren are in our estimation just the material needed in the work of the church.

Collins church will have a banquet at the rooms of the church on April 11th. Dr. P. I. Lipsey will be present, and is expected to make the meeting of special interest.

E. E. ROBERTSON.

NEW SONG BOOKS

Hymns of Praise: 25c per copy; \$15.00 per 100. Gospel Songs No. 1: Limp 40c; cloth 50c per copy; \$35.00 and \$40.00 per 100. BAPTIST SONG BOOK COMPANY Atlanta, Ga.

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The Big Catch Up Campaign

All-Day Service in Every Church

Regular Preaching Day in April

The following letter from Mr. M. P. L. Love, President of the Baptist State Convention, who is Organizer for Lebanon Association, will be of interest to every Mississippi Baptist:

Hattiesburg, Miss.,
March 10, 1923.

Mr. N. T. Tull,
Jackson, Miss.

Dear Bro. Tull:

Replying to your inquiry relative to my plans as organizer for Lebanon Association for putting on the "all-day service" in every church during the month of April.

I have selected already some twenty-four of the best Laymen and Preachers in this section. I have their consent to work with me each Sunday in April. I shall have a meeting in a few days of these men and shall spend an hour or more in going very thoroughly into the work which they will undertake and give them full information relative to the state situation as to the Seventy-five Million Campaign, and also general information concerning the Campaign throughout the South and a tabulation of the exact condition of each church which they will visit with reference to their quotas, pledges and payments.

I have secured already the consent of the most of the pastors of the 28 or 30 churches that we shall visit, to allow us to take complete charge of their services on their regular preaching day in April. I shall send two men to each of these appointments, selecting them carefully with a view of having one man who can deliver an inspirational address or a sermon on the "Seventy-five Million Causes", and another who not only can make a good talk, but who has ability to take charge of and handle properly the giving service. One of these men to speak in the morning and the other, after dinner has been served at the church, to speak in the afternoon. I am insisting on having dinner on the ground in order that the afternoon speaker may talk to as nearly the same congregation as possible as did the morning speaker, and thereby capitalize the effect of the morning service.

I will furnish these men with collection envelopes and literature and shall insist that they do not lose sight of the fact that their objective is a liberal cash offering from every member. I am requesting, too, that each pastor meet this appointment with these outside men and have acquainted each pastor with every detail of our plans so as to secure his most cordial co-operation. I am also writing personal letters to one or more of the leading men in each of these churches. The spirit shown here seems to be good and we are hopeful. I would appreciate any suggestions from you. With cordial good wishes, I am, sincerely yours,

M. P. L. LOVE.

Every Loyal Baptist in Mississippi, Pastors, Laymen, Women, should gird themselves for the task outlined in the above letter.

THE CAUSE NEEDS OUR SUPREME EFFORT

R. B. GUNTER, Cor. Secty.

N. T. TULL, State Organizer

**We Must Raise Five Hundred Thousand Dollars
in April**